A DETECTION OF THAT SINNFUL, SHAMFUL, LYING, AND RIDICULOUS DISCOURS, OF SAMUEL HARSHNET. ENTITULED: A DISCOVERIE OF THE FRAUUDULENT PRACTISES OF IOHN DARRELL

WHEREIN IS MANIFESTLY AND APPARANTLY SHEWED IN THE EYES OF THE WORLD. NOT only the vnlikelihoode, but the flate impossibilitie of the pretended counterfayting of *William Somers*, *Thomas Darling*, *Kath. Wright*, and *Mary Couper*, togeather with the other 7. in *Lancashire*, and the supposed teaching of them by the saide *Iohn Darrell*.

Psalme. 7. 14.

Behold, He shall travaile with wickednes: for he hath conceiued mischiefe, but he shall bring fourth a lye.

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Mc
Darrell, John

As in all ages there haue bene some which haue gainsaid the holy doctrins of god reuealed in his word, so likewise there haue not wanted such as haue resisted the works which he hath wrought befor the children of men. Against the wonderfull works wrought in *Egipt* by *Moses* did those sorcerers *Iannes* and *Iambres* rise vp, and set themselues with all their diuelish arte and power. VVhen the holy ghoste fell vpon the Apostles in the forme of clouen tongues like fire, euen of those which were eye & eare witnesses thereof, there were some that mocked them, saying that they were *full of newe wyne*. The Apostle *Paule* hauing cast the diuell out of the *Pythonisse*, her maisters were offended therewith: *caught him & Sylas* his associate, *and drew them before the maiestrates:* who vpon theire incensinge, *commaunded them to prison, and to be beaten with rods:* wherevpon *they were beaten sore, cast into an inward prison* or dungeon: *and their e feete made fast in the stockes*. VVhen there *was brought to Christ Iesus one possessed with a diuel, blind, and dumbe, and that he had healed him, so that hee which was blind and dumb, both spake and sawe: all the people* (it is said) *were amased, and said, is not this that sonne of Dauid?* And vpon the same worke wrought vpon an other at an other time, *the multitud marueiled saying, The like was neuer seene in Israel. But the Pharises* resisted as other workes of his, so both these and said: *he casteth out diuels, through Beelzebub the prince of diuels*. In a word, the mockinges and scourgings, the banishments, the bonds and imprisonments, the puttinge to death of Christ Iesus, the Prophets, and his Apostles doe testify, how the word and workes of god haue bene from time to time resisted. Euen so it is now: God hauing wrought diuers rare and greate workes, there haue bene some found to withstand them: and to bear the world in hand that all is but connterfeyting and notorious cosenage. Among these the cheif are *D. Bancroft B. of London and Samuell Harsnet* his chaplaine and *Examiner:* whose labour day and night it hath bene for the space almost of two yeares: and in that time haue they applyed and abused theire wit and authority, to perswade this to the world, and to this end haue they published a booke called a *Discourie*. But as *Paule* saith of *Iannes and Iambres that withstood Moses*, and of certaine men in his time of *corrupt mindes, reprobat concerning the faith*, which did then *resist the truth*: euen so & the same say I of these men: *They shall preuaile no longer, for their madnes shall be euident vnto all men, as theirs also was.*

Exod. 7. 1

act. 2. 13.

act. 16. 18.

math. 12. 24.

math. 9. 23.

2. tim. 3.

Herevnto serueth as the former treatise, wherein the truth is declared, and these workes published and made knowne to the world, (for the declaration of the truth, is a conuictjon of the falshood) so the treatise following: wherein the *DISCOVERY* is fully I trust an-

swered and the euill name raysed vp, and giuen out againste theise
workes, viz. of counterfeyting, and my teaching (the some or twoe
parts of that booke) taken away. And when the lord shall yet further
pursue the manifestation of these workes, disclosing that which is
now couered, and making that knowne which now is hyd, which I
doubt not but in due time he will: *Then will their filthines and madnes*
Psal.10.14. *be euident indede. And for our further assurance herein, we may remem-*
Mark.4,22. *ber,* it is written *Thou (Lorde) behouldest mischeif and wrong, that thou*
1.tim.5.24. *maist take it into thine handes.* And againe: *There is nothing hyd that shal*
verse 25. *not be opened: neyther is there a secret but that it shall come to light.* And
againe to this purpose it is said by the Apostle: *Some mens sinnes are*
open before hand, and goe before vnto iudgment: but some mens followe
after. Likewise, *also the good workes are manifest before hand, & they that*
are otherwise cannot be hyd. wherby it is playne that howsoener the si-
nnes of some men are for a time in this world vnknowne, as hauinge
bene committed in secret and in the darknesse, yet the Lorde in his
time will bring them to light, and manifest them to the world: and
on the other side, though the good workes of some be not for a time
through the slaunders of some *manifest* and knowne to the world to
be such, yet it shall not alwaies be soe, they shall not alwayes be hyd,
but in an other time god will reueale them, to be that indede they are.

It is in the second place to be obserued, that as sathan hath euer
vsed by his instruments to resist the doctrines & workes of god, that
thereby he might kepe god from his glory and prayse, and man from
beleuing and profiting by them: so the principall meanes wherby he
hath preuayled in all times, hath bene the slaundering of those whom
the Lord hath therein vsed as instruments: for the old serpent know
eth full well, that the credit & good name of men being taken away
be the doctrines they teach neuer so true and wholsome, & the work
wherein they were vsed neuer so profitable and to be admired, they
will not be receaued. Neither is he ignorant hereof that let the sland-
er be neuer so manifestly or palpably false, yet the world will beleue
it and runne away with it as currant, if once it be raysed vp & spread
abroad: for he knoweth that there is not one wise man of a thowsand,
4.15. who vseth to consider of a thing and heare what can be saide of both
sydes, before he imbrace it as a truth: and that *the foolish will beleue e-*
24.5, *uery thinge. Hence it is that in these cases it is his first and cheife labour to*
17.6. *raise vp and spread abroad slanders.* By this meanes he preuailed aganst
Paule stirring vp some to affirme that he was *a pestilent fellowe, a moo-*
uer of sedition that he *subuerted the state of the world: and was an enemy*
to the state (as we spake now of some) a traytor, *doing against the decree*
of Cæsar. Yea of Christ himselfe the diuell by his instruments gaue it
out

out, that he was a *Deceauer*, and worse then so a *Coniurer: castinge out diuels through the prince of diuels.* By the same meanes that auncient slaunderer, and accuser of the bretheren day and night, both to god and men, who thereby *deceaueth all the world*, hath hitherto mightely prevayled against the workes of god wee speake of: spreadinge abroade that *Maister More and I*, especially my selfe: are *Deceauors, Imposters, cozoning marchants*, that I haue taught some (I knowe not yet howe many) to counterfeyt. But as *S. Paule* notwithstandynge the aforesaide accusations, was nither seditious nor traytor, but one that practised and taught the contrary: and Christ was no Deceauer but one *in whose tongue was found no guile*, neither caste out deuilles by the prince of diuels, but came *to destroy the works of the diuell*, euē so we in lik māner notwithstanding that we are thus accused to be deceiuers & cosoners, and I knowe not what, and my self to haue taught *Somers* and others to counterfeyt: yet it shall by gods grace appeare by the sequell, that we are no such men indeede, and that my selfe is not (I thanke god) guilty of any such abomynation, as mine aduersaryes most vniustly lay vpon me. where by the way we may learne thus much, that it is not inough for one to be accused, for then innocency it selfe (Christ Iesus I meane) should not goe vncondemned. Therefore as in all other accusations and euill reportes of our neighbours brought vnto our eares, so in this concerning *Somers* and mee, if we desire to auoyde the iustifying of the wicked, and condemning of the iust, *both which are an abomination vnto the* Lord: we must examine whither the things alleadged to that end by the *Discouerer* doe throughly proue the same or no: otherwise they be but empty words discouering the mallice of the *Discouerer*. To the furtherance wherof this may serue that heere followeth, whereunto we will now by gods grace proceede.

mat. 27.63. Reu. 12.9.

OF THE EPISTLE.

This casting out of diuels is (saith he) *now discouered to be but a pure play, conteyning two principall parts of a vyce and a diuell, one shift deuysed to to helpe this vyce of the stage, that he might not be hissed at of all the world is: that to cast out a diuel, is no such great matter, as men make account of beinge but* mirandum *et non* miraculum, *in the nature of a wonder, and not of a miracle.*

Thinkest thou (Christian Reader) that this *Discouerer* (or rather Masker comminge thus to play his part on the stage) meaneth good sooth, that behaueth himselfe so ridiculously in the very entrance of so waighty a matter: or that his intent is to bleare thy eyes of vnderstading, with his colours of rhetorike, fyne quipps, & multitud of wordes & depositions: least you should se these works of god to his glory & your

your comfort. But to come to the point: *S.H.* is very ignorant if he cānot see a difference betwene *mirandum* & *miraculum* for by *mirandum* is ment only athing *admiratione dignum worthy admiration, or to be admired*, of which number who knoweth not ther be many works which be not miraculous. Ther was smal cause then why he should sport himselfe therewith and call it heere *a shift, a miserable shift*, and a little after *a sly silly shift*, seinge *Augustine*, and after him *Danæus* a man of great learning, put an apparant difference betwene *mirum* & *miraculum, a wonder, & a miracle*. According to whose iudgments I may well terme that eiection of spirits we speake of, *mirum a wonder* and deny it to be *miraculum a myracle*. Now if it so fall out that the *Discouerers* procedings be answerable to his begining: his booke to his epistle, & his dealing concerning the matter of fact, to this in matter of doctrine: then may his booke be rightly called *a Discouerye*, not *of a pure play*, but of his owne inward and secret corruption (aswell mallice as ignorance) which no doubt he greatly desireth shoulde be couered. But let vs heare what he saith further against this *silly shift of mine*.

August. liber 3. de trinita. Daneus opusc. 194. 1. c.

What dull conceites (saith he) *had the rulers of the Iewes, that they could not see this sly silly shift, to depraue the miracles of our Sauiour Christ, and to tell the people there was no iust cause they should beleeue, that our Sauiour was the sonne of* God: *in doing such mighty miracles among them: the cheif one whereof was casting out of diuels: by reason that action was but* mirandum, et non miraculum, *a strange thing for silly people to wonder at, and not a myracle, to inforce them to beleue.*

pag. 4.

The *Discouerer* might haue remembred that I doe not affirme that the casting out of diuels performed by Christ, was by fasting & prayer, and so *miranda, et non miracula*: but the contrary (euen there where I treate hereof) to both these. *To cast out diuels* (say I) *by a word, so as one no sooner commaundeth the spirit to goe out, but forthwith he departeth as* Christ *and his* Apostles *did, is not only a myracle, but of them the greatest: but by the meanes of prayer and fasting to dryue out* Sathan, *or rather to intreat* Christ *(to whome all power is giuen in heauen and in earth) to cast* Sathan *forth, is mirandum, non miraculum.*

In my apologie

Had these words of mine bene spoken to the *Pharises* could those *dull conceyted Rulers of the Iewes* haue thence taken occasion to haue *depraued* our Sauiour his casting out of diuels? Sure one wold thinke they serued rather to the magnifying thereof. Now if the *Discouerer* could proue, that Christ did cast forth wicked spirits by fastinge and prayer, or yet his Apostles, then indeede for as much as I houlde all eiection performed by them to be miraculous and yet houlde that it is no myracle, when Sathan is expelled by prayer and fasting, he shoulde conuince mee otherwise he doth but tryfle and abuse his Reader

der in causing him to spend his houres in such vayne ydle and vnprofitable discourse as concerneth nothinge the matter in question neyther toucheth his aduersary any thing at all.

Hee procedeth. *There is a place* saith hee *in the last of S. Mark. wherein they mightely please themselues, and taking it as a rod of defence to mayntayne their cause, it proues in handling a serpent that deuoureth them vp, the wordes are these: These signes shall followe them that beleue in my name they shall cast out dyuells, and shall speake with newe tounges &c.*

This is a meere slaunder for it is as farre from mee and euer was from alleadging this scripture in my defence, as it is from takinge vpon me to worke myracles, and I will as soone doe the one, as the other. Howe this scripture is to be vnderstood of svch as had the myraculous faith, I haue shewed before against *Thyreus* and the papists peruerting it to their dispossessinge of diuels: and that it cannot be vnderstood *of all beleuers* as he expoundeth it.

But to procede. In steede of the author his name, wee haue in the end of the Epistle these twoo letters *S.H.* so that men may onely gesse who hath made the *discouerie*. VVere the truth on the *discouerers* side, he woulde sure in playne and full letters haue sett to his nam withont staggeringe, and thereby intimated thus much, Looke what I haue sayd of counterfeytinge, and by Darrell or any other, I such a one: am ready to iustifie the same but the *discouerer* beinge priuie to his owne false and corrupt dealinge. and fearinge least that woulde be descryed and come one day to light, thought it wisdome to conceale his name: who can tell also how the christian magistrat will take this, when he shall perceiue how greatly God is dishonored hereby and see the intollerable iniurie that is done first and cheifely to the Lord himselfe. who hath wrought these greate workes, and to whom greate glory and prayse is due for the same: secondly to those whom God (amonge others) hath vsed herein, and those vpon whom these workes were wrought, takinge away the good name both of all those and of others that I could name, as mnch as in him lyeth, besides the greuious and causelesse molestation of many subiects in the land. and the wrong doune to them both in their substance and good name. In this respect also there is cause why the *Discouerer* shoulde sett downe two letters, rather then his name: for it is good pollicy to preuent a mischeif, and cast for the worst.

There is no doubt but that *S.H.* stand for *Samuell Harsnet* chapline to the Bishop of *London*, but whither he alone, or his lord & hee haue discouered this counterfeyting and cosonage there is the question. Some thinke the booke to be the Bishops owne doing: and manye

ny thinke it to be the ioynt worke of them both. Of *Harsnet* I think men doubt not consideringe the two first letters of his name be subscribed. As touchinge his Lord and maister it is probable, seeing the booke is commonly called the Bishop of Londons booke, & that all or part of it was made by an high *Commissioner* such as the Bishop is, as appeareth by these words: *The author of the breif narration to drawe VS peraduenture from dealing with M. Darrell*: nowe other *Commissioner* in no reason can it possibly be. For the Bishop of *London* it is that hath deposed and examyned I know not how many, and that is acquainted with euery quirk and corner of this cause, that hath managed this matter, that hath perswaded not only the rest of the *high Commissioners*, but the whole land also as much as in him lyeth, that all is but counterfeyting and knauery: but how truly he and his chapline say so, and what reward they both deserue at the hands of god, and men, for all the greate paines they haue taken in this behalfe, dooth partly appeare by the premisses, and will (I trust) more fully be made manifest by that which followeth.

pag. 14.

THE FIRST BOOKE.

THE 1. CHAPTER.

The nomber of such persons as are said to haue bene dispossessed, by M. Darrels meanes.

pag. 5, *M. Darrell growing into some smal credit with the simpler sort: became very peart & proud. Somthing to this purpose he confesseth: some thought that*
pag. 3. *I did glory somwhat tomuch in the action of casting forth diuels.* And a litle after *There are added in the end of the history of the boy of Burton* these words *viz. shortly you shall haue the true story come forth of those 7. in Lancashire that were possessed with vncleane spirits, and all seauen deliuered at one time by this man, meaning M. Darrell as he himself confesseth.*

Hereby the Descouerer laboreth to perswade the worlde that I did glory in the casting out of diuels as is playne by these words: *what M. Darrell tooke vppon him after this his second exployt, it may be surmysed by glorying in the first.*

To the first of these I answere that I haue not altogither so deposed, as appeareth by page 277. of the *Discouery*. But admit it were so, and that *some* haue so *thought* of me as is sayde, yet it followeth not theirvpon, that I gloryed &c. for many haue mise conceaued the speaches & actions of men. when *Eliab Dauids* eldest brother, heard the words of *Dauid* concernninge the killinge of *Goliah* he theirvpon thought, and said vnto him, that he was *com downe to se the battle of pride and the mallice of his hearte:* and yet it was nothinge so. How oft did Iosephs brethren conceaue amisse of his speaches and actions? To the second I answer, that beinge examined by the B. of L. vpon my oath, whe-

whither I thought that by these wordes *this man*, with the rest were ment my selfe: I answered affirmatiuely. And it being playne that he did meane me, (for who els had to doe with *Darling*: & the 7 in *Lanca shire*) how could I answer otherwis without periury? These words also we must remember are not mine but the printers, as I tould the *Byshop* at my examynation, & at the same time condemed them greatly (both which the *Discouerer* I warrant you concealeth) how then doe they or my answer vnto them argue my *glorying in the actiō of casting forth deuels*? Let the *Discouerer* fram his argumēt & it may be he wil be asham ed of it. Moreouer were it that *I did glory somwhat toomuch herein* the same maketh not against the cause, but argueth only my corruption.

Darrell being sent for into Lancashire by one M. Starchy dispossessed in the said M. Starchyes house seauen persons at one clap: *viz: Iohn Starchye, Margaret Hardman: Elianor Hardman: Ellen Holland: Margaret Byrom and Iane Ashton.* And in the end of the *discouery* the *Discouerer* hath these wordes: *vnto these notable exployts of Darrells, concerning Mary Cowper, Katheryn Wright the boy of Burton: and William Somers something might be added of his pretended dispossessing the seauen (so often mentioned) in Lancashire, out of one M. Mores examynation and confessyon touching that matter: his sayd examynation is in the Registers office to her Maiesties Comissioners. And if any will take the paynes to peruse it, he shall finde that M. Darrels, and M. Mores course held with those in Lancashire, was as vayne & ridiculous as with any of the other.* pag. 1. pag. 323.

VVe heare of M. *Mores* dealing and mine, about the (pretended) *dispossessing* of 7. *Lancashire* and in generall termes of the course we held with them therein, but from these first words vnto these last we heare not what they for their parts did, saue what is intimated by these aforesaid words: so as the reader knoweth not well what to make or thinke of them, of whom notwithstandinge there is oft mention made, and whither he should account them counterfeyts, yea or no. I desire therefore to knowe of the Bishop of *London* & *Harsnet* what theire iudgments of these seauen whither they counterfeyted a possession or were indeede possessed: for one of these sure they did, because they were handled so like to those that are possessed, both in & during the time of their trouble (or so fayned) and at the time and instant of their deliuerance (or dissembled deliuerance) euery one of them crying aloud, being rent sore, and lyinge as dead, or seeminge so to be, which are the signes of dispossession: Yea after also as wee haue heard in the story, either the vnclenne spirits being gone out, re turned vpon them all, seeking to reenter into them againe, according to the Scriptures, or some such thing they fayned. These thinges duly considered, it cannot be denyed but that either they were possessed math 12.43.

essed, or dissembled a possession. Yf possessed: it is to be hoped that they are now dispossessed, considering the signes of dispossession men tioned in the gospell were heard and seene at the time and instant of their amendment, and that since that very time, (being three yeares past) they haue continued free from being vexed by Sathan, as before they were, one excepted that is repossessed. The returne also of the spirits doth confirme their eiection. Yf thus it goe & haue gon with the 7. in *Lancashire:* then we see men may be possessed in these dayes and dispossessed, yea that the greatest part of the persons controuerted were so indeede, and did not faigne so to be as is pretended.

If they counterfeyted, why was not *M. Starchy* and some other about them, being so many, fetched to *London* by Purseuants or war rants, as well as sundry from *Nottingham* about *Somers*, & diuers out of *Staffordshire* about *Thomas Darling?* And why was there no commission directed to some in *Lancashire*, for the better inquirye into this counterfeyting, and sifting of those counterfeyts (if such they be) being 7. as well as one into *Darbyshire*, an other into *Lecestershire*, & 3. or 4. (I take it) to *Nottingham*, for the finding out of the counter feyting of those foure there? Yf these haue counterfeyted with *Somers* and *Darling*, why were not they or some of them fetched vp and receyued into the *Bishop* of *Londons* house, and by his *Lordship* and *S. Harsnet* deposed and examined about their counterfeyting, as well as *Somers* and *Darling* their fellowe counterfeyts were? for marke what the *Discouerer* himself saith in the end of this chapter: *touching all these (sauing those in Lancashire) examynatiōs haue bene taken, & as well by the confessions of the parties, as by diuers other circumstances, it doth playnlye appeare, that all which was done betwixt M. Darrell and them was meerly counterfeyted.* I demaund now why these *Lancashire* persons were omitted? why their examinations were not taken, and they tried what confessions they would haue made, as well as *Somers. Darling. Kath: Wright*, and *M. Couper.* if these likewise *meerely counterfeyted.* Surely me thinketh that if these 7. were counterfeits, the *Bishop* and *Harsnet* doe hereby greatly preiudice the cause they haue in hand, and them selues. for admit one or two of them were obstinate, and would not confesse a counterfeytinge, yet it may be some of them would. There are sundry of them, and they are not all sure made of one moulde. Some of them also very yong, and it is likely they wold tel the truth moreouer it cannot be that the *Bishop* and *Harsnet* taking such great and long paynes about two yeares, day and night, to find out 4. counterfeyts, would haue passed by such a number of counterfeytes, so greate a pray as this was, if so be they were counterfeyts. And much lesse would they haue sought out one single counterfeyt *Kath. Wright*

pag. 4.

by

by name, haue deposed and examyned her (with sundrye others) for counterfeyting 14. yeares past, and let all these alone with theire counterfeyting about *three* yeares agoe, if these were counterfeyts as well as she (is pretended to be) Againe if those 7. haue counterfeited so that we haue not 4. but 11. counterfeyts, considering I dealt with these 7. as well as the other 4. why is there no mention made (not so much as in generalty) of *my fraudulent practises and procedings concerning the pretended possession and dispossession* of these 7. nor any word vsed tending therevnto, as well as of *Will. Somers Thomas Darling* & the rest euen in particuler and by name? Surely the *Discouerer* did greatly forget himself to mention my (pretended) dispossessing of 4. only in the tytle of his booke, and in the first chapter of the booke wherein he treateth of *the number of such persons as are said to haue bene dispossessed by my meanes* to name 11. Besides if those haue counterfeyted seing then they are the greatest part of the counterfeyts, and haue not at all bene dealt with for their counterfeyting, it is playne that the *Bishop* and *Harsnet* haue but slightly shuffoled and slubbered ouer the matter of counterfeyting wherewith they haue bene wholy taken vp a long time, and left their worke vnperfect: much like to an vnwise builder who not first sitting downe and casting with himself what his house will cost him, falleth of building: but perceiuing after he hath builded a while, that he is not able to fynish that he began, is constrayned to giue ouer his building, whervpon all that behold it begin to mock him: or that foolish man which vnawares buildeth his house vpon the sands, but afterwards perceiuing the same to be no sure foundation, ceaseth to build any further: for this cause I aduise them either to confesse the truth & giue glory to god, or els for shame to proceede on in finding out more counterfeyts, and add to the 4. they haue already those 7. for all *eleuen* were handled alike: and their condition the same, yea somuch is in effect acknowledged by the *Bishope* and *Harsnet* in this whole first Chapter of theirs, and in very manye places of ther booke: otherwise all that heare therof will laugh at thē, and their doting partiallity, that would be so hot and sweat somuch about 4. and let 7. of the same counterfeyt condition passe & escape vntouched. Furthermore, if these 7. haue likewise counterfeyted, I desire to knowe of the *Discouerer* who taught them so to doe, & that he make him knowne to the world, as he hath done the teacher of the other *foure*, for why should we not think that they likewise had an instructor, specially seing 5. of the 7. were very yong, and their feyts as admirable & hard to be done as those of the 4? my self (we heare) scholed *Somers Darling Kath: Wright* and *Mary Couper*, and seinge the 7. were handled alike to these 4. counterfeyts, and that I dealt with

the 7. as well as the other 4. and that 3. of the 4. were helped by the ſame meanes, viz. by prayer and faſting, or diſſembled the ſame with theſe, it is in all reaſon likely, that if I inſtructed the 4. to counterfeit then I haue done the like to the 7. in *Lancaſhire* alſo: but conſidering I am not accuſed thereof, and if I were I truſt they would cleare me themſelues: it is to be thought that this notwithſtandinge, I am free from teaching *Iohn Starchy Anne Starchy*, and the other 5. who he is then that inſtructed them, it would be knowne. *Iohn* and *Anne Starchy* with the reſt would be depoſed and examined by the L. *Biſhop* of *London*, and made to tell who it was, what his name is, that beinge knowne the world might be better ſatiſfied as touching their counterfeyting, and he whoſoeuer he is, might partake with me in puniſhment, ſeing he hath committed the like or the ſame fault. Laſtly if *Io.* and *Anne Starchy*: *Margaret Hardman Elianor Hardman&c.* be counterfeytes, why are they not puniſhed for counterfeyting, conſidering it is a fault deſeruing very ſeuere puniſhment, and not to be tollerated or borne with in any, much leſſe whē ſo many conſpire & ioyn togither in committing this ſaide abomination. Thus you ſee (Chriſtian Reader) in what ſtraits the *Biſhop* and his *Chapline* haue brought themſelues on which hand ſoeuer they turne them, whither to the right or left. If they ſay the 7. in *Lancaſhire* were poſſeſſed, then wee heare what followeth thervpon: if they affirme they counterfeyted a poſſeſſion, (and the one of theſe as is afore ſhewed it is very certaine they did) we ſee they are little or nothing holpen thereby: the onlye thinge I feare is that they will not be drawne to returne any anſwer herevnto at all: though I haue multiplyed my wordes, and enlarged my penne, and thereby wold prouoke them therevnto.

Silence is beſt where anſweare cannot be made without a branded conſience.

Iane Aſhton is ſince fallen into the handes of certaine Seminary preiſts, and hath bene carryed by them vp and downe that country to ſundry recuſants houſes (as certaine ydle men were wont to carry puppets) and by cunning counterfeiting of certaine fits & ſtaying of hirſelf by the ſecret directions of the ſaid preiſts, ſhe hath gotten god knoweth what: they by ſuch leudnes haue wonne great credit, but hir Maieſties *ſubiects haue in the meane time bene ſhamefully abuſed.*

pag. 2.

Thus it is *Iane Aſhton* being with ſix other diſpoſſeſſed as wee haue heard, was after (embracing the popiſh religion) repoſſeſſed, & therevpon fell into the hands of certaine preiſts, who haue carryed her vp and downe the country, exorciſing and adiuring the diuell in her after their manner. Now I demaund of the *Biſhop* of *London* why theſe Seminarie preiſts haue not bene in all this time committed to priſon and puniſhed as well as *M. More* and my ſelfe, for beſides that they are preiſts, it is acknowledged (and it is moſt true) that thereby

More fauor to preiſts then to miniſters of the goſpell.

hir

hir *maiesties subiects haue bene shamefully abused*, and further it is said that shee *stayeth herself vpon their secret directions*, whereby it shoulde seme (if one may beleue the *Discouerer*) that these preists haue taughte her to coũterfyt, at least in part, why also is not this notorious coũter feyt punished, that hath had a principall hand in this *abusing of hir ma iesties subiects?* but it may be she is no counterfeit, for it is saide that *through the directions of the said preists shee hath gotten god knowes what:* Imagine that it is the doing of some tricks, or as is saide heere *the cou nterfeyting of certaine fits* whether she will or not as *Mary Couper* is brought forth deposing, that certaine speaches of mine (principally) and of certaine women, togither with her experience of the signes of possession in her brother, *made her to doe that which shee neuer thought to haue done*, and this whether she would or no, so as she *could not refrayne:* no maruaile then though she haue not bene punished for cou nterfeyting, and this is the very reason why of 11. counterfeyts (as some call them) none haue bene punished for counterfeyting: no not *Somers:* who if it were so was an horrible blasphemer, and otherwise most abominable. pag. 3.16.

OF THE 2. CHAPTER,

The occasion why M. Darrells dealing with Somers was called into questyon at Lambeth.

M. *Darrell by vertue of her* Maiesties *Commission for causes ecclesiasticall being sent for, appeared before the* L. *Archbishop of Canterbury and others at* Lambeth: *from whence he was committed to prison, by reson of his absurd and vntrue (but yet very confident) assertions: giuing therby iust occasiõ to suspect, that he was but a coũterfeyt: & order was taken for the further examination of that cause, according to the vsuall course by the lawes of the Realme, in such cases prouided.* T*he issue whereof was, that vpon the hearing of* M. D*arrell, and the depositions against him in open court, before the* L. *Archbishop of Canterbury, the L. Bishop of London, &c. he the said* M, *Darrell was by the full agreement of the whole court, condemned for a counterfeyt: and together with* M. More (*his companyon*) *who tooke vpon him to iustefy the said* Darrell, *had otherwise greatly misbehaued himself) they were both of them deposed from the ministery, and co mitted to close prison, there to remayne vntill order were taken for theire further punishment.* pag 9

All I affirmed at my commitment was, that *Somers* had not counterfited: Let men nowe iudge, whether that be *absurd & falce*? whe ther so to *affirme be herisy*: for I was commited to prison for heresy, & other heresy (I then vttered not) & not for teaching *Som.* to counter feit: which fact was not thẽ in questiõ, no not vntil a month after I had bene in prison: yea by the *discouerers* owne words, (which be *that I was*

committed to prison by reason of (or for) *my absurd and vntrue assertions*: it appeareth that I was not sent to prison: for the same cause I haue bene so long deteyned in prison viz. teaching to counterfeyte. 3 Let men iudge, whither for this *confident assertion* I deserued to be *committed to prison*. what *order was taken* and agreed vpon by some in secret, & whither the selfe same that after was put in executiō I knowe not: but that in the examination of this cause there was a proceding *according to the vsuall course of this Realme in such cases prouided* howsoeuer the *Discouerer* in generall termes affirmeth it, yet he maketh not the same to appeare in the particulers. Sir *Discouerer* you affirm indeede that I was iudicially proceeded against by due course of lawe and ordinary practise of the high commission court, according to the lawes in that behalf prouided. I pray you therefore answer mee.

1 First whether doe you knowe, that it is the vsuall course and ordinary practise of that court to deny the coppy of articles, or answers to men convented into that court, whenas vpon their oathes they haue fully & directly answered vnto all such interrogatoryes, as haue bene objected against them? And if this be the due course & ordinary practise of that court: whether doe you knowe the same, to be according to the lawes in that behalf prouided?

2 Item whether doe you knowe, that it is the vsuall course, and ordinary practise of that court, touching the examination of any witnesses against a Defendant, to send forth commissioners into the country, and to authorise any other persons to be commissioners, then such only, as hir Maiesty by her letters patents vnder the Great seale of *England*, hath appoynted high commissioners? And if this be the due course & ordinary practise of that court, whether do you know the same to be according to the laws in that behalfe prouided?

3 Item whither doe you know, that it is the vsuall course and ordinary practise of that court, that the Commissioners, or other deputed by them, should menace witnesses called before them (as you your selfe *Sir Discouerer* did) with imprisonment, bringing vp to London, burning of their feete, or with some other kinde of vyolences in case they depose not to their humour and contentment: And if it be soe whether doe you know the same to be according to the laws in that behalf prouided?

4 Item whither doe you knowe, that it is the vsuall course & ordinary practise of that court, to examine witnesses against the defendant, without giuing him notice of the time and place of their production, and so to haue them sworne *in absentia partis reae*? And if this be the vsuall course and ordinary practise of that court, whether do you knowe the same to be according to the lawes in that beehalfe prouided?

Item whether doe you knowe, that it is the vsuall course & ordinary practise in that court, for such to examine witnesses against the defendant, as haue no authority to take depositions (as you *Sir Discouerer* did at *London*) And if it be so then whether doe you knowe the same to be according to the lawes in that behalf prouided? 5

Item whether doe you knowe, that it is the vsuall course & ordinary practise of that court, not to suffer the defendant to minister Interrogatoryes against the witnesses produced against him: And if it be so, then whether doe you knowe the same to be according to the lawes in that behalf prouided? 6

Item whither doe you knowe &c. that the defendant, whether he be an adulterer, an incestuous person, or periured person &c. for the clearing of his innocency touchinge the cryme obiected, be not suffered to produce witnesses, and to haue them examyned on his behalfe? And if this be the ordinary practise of that court, whether doe you knowe the same to be accordinge to the lawes in that behalfe provided? 7

Item whether doe you know, that it is etc. To denye such as are accused of adulterie, incest, periurye, etc. to haue theyre proctors & Aduocates to pleade and defende their cause? And if it be so, then whether doe you knowe that the same is accordinge to the lawes in that behalfe prouided? 8

Item whether doe you know, that it is etc. to condemne any person as guiltie of any offence, obiected against him, vnder the mouth of two witnesses at the least, and them also to be such against whom by the ecclesiastical lawes no exception maye be taken? And it this be the course of that court, whether doe you know the same to be accordinge to the lawes in that behalfe prouided? 9

Item whether doe you know, that it is ect. that *socius criminis*, be admitted for a witnesse against him, whom none but himselfe can accuse? And if it be the ordinary practise of that court, then also whether his testimony of necessitie must be *instar duorum testimoniorum omni exceptione maiorum*? And whether this be according to the ecclesiastical lawes in that behalfe prouided? 10

Item whether doe you know, that it is etc. to deny vnto the defendant the sight of the depositions of such witnesses, as are produced & examined against him? And if it be, whether is the same accordinge to the lawes in that behalfe prouided. 11

Item whether &c. to commit a minister of the gospell, or any other man to prison without bayle or mainprise, only for *absurd and vntrue*, though *confident assertions*? and if it be, whether do you know the same to be according to the laws in that behalf prouided? 12

Item

Item whether doe you knowe, that it is the vsuall course & or
13 dinary practise of that court, to proceede against offendors in causes
temporall? And if it be, whether doe you knowe the same to be acor
ding to the lawes in that behalf prouided?

Item, whether &c to proceede to the condemnation of anye
14 offendor, by any other proofes, then such only as are warranted by
the ecclesiasticall lawes of her Maiesties kingdome? And if it be, whe-
ther doe you knowe the same to be according to the lawes in that be
half prouided?

Item whether doe you knowe, that it is the vsuall course, & or-
15 dinary practise of that court, to pronounce any finall sentence, or de
finitiue iudgment of condemnation for any offence to be committed
by the defendant: otherwise then by publique reading of the same sẽ
tence in writing by one of the Commissioners themselues, the other
his associats by their consents approuing the same: And if it be soe:
whether doe you knowe the same to bee accordinge to the lawes in
that behalfe prouided?

And where the *Discouerer* addeth, that the *issue thereof was, that
vpon the hearinge of me, and the depositions against me in open court,* I
*was by the full agrement of the open court condemned for a counterfeytte:
and together with M. More deposed from the ministery, and committed to
close pryson, there to remaine vntill order were taken for our further punn-
ishment:*

I demaund of him who was present at this hearing: firste whe-
ther I vsed any continued speach then, saue one: and whether in the
same I was not cut of. 2. whether being charged to teach *Somers* and
M. *Cooper* his sister, *Kath: Wright* and *Tho.* Darling, I spake any thing
in my owne defence concerning the 3, last, one word or two excep-
ted, concerning *Kath: Wright*, which raysed vp collor in this *Discoue
rer*. 3. whether *Th:* Darling being in the court by the *Bishop* of *L.* com
maundement, was heard to say any thing touching my teachinge of
him, or his own counterfeyting, or not counterfeyting: yea whether
euer he or any other affirmed that I taught him to counterfeyte. 4.
whereas the depositions against mee were heard then to speak their
their fill, so the depositions (of the 17. taken by the 12. *Commissioners*)
which are for mee, were heard to speake at all, either then or at any
other time before, though I haue oft and instantly desired the same.
5. whether euer any one of my witnesses, (who haue hundredes to
cleare me) were heard to speake either in court, or countre before
commissioners. 6. whether if it be as *I* seme to intimate by these my
demaunds, this *hearing* he speaketh of was likewise *accordinge to the
vsuall course by the lawes of the Realme in such cases prouided* yea or not

7

7. where he saith we are *reserued for further punishment*, I aske of him whether this be *according to the lawes of the Realme*, that we the acces saries (if there were any counterfeyting) shall thus haue punishment vpon punishment, and the counterfeyts (if such they were) nor any of them, be punished at all: as if all the iniquity were in teachinge to counterfeyt, and none in learning and practising the same: otherwise (sure) they should be punished as well as we, and not all the strypes laid vpon M. Mores back and myne. And where it is saide, that *I was by the full agreement of the open court condemned for a counterfeyt*, it is vntrue. Neither was that or any other definitiue sentence giuen of me. In the end we being commaunded to stand aside (as the manner is) were forthwith after in the open court suspended, and commaun ded to close prison *there to remayne till we should heare further from thē* And so haue we done (saue that we haue not bene all this while close prisoners) wayting when we shall be heard according to the Queens lawes, and be either acquited or condemned. More then this was not done, nor word saide.

They that ymagine Somers was not possessed, but did counterfeyt (saith the preface) doe by consequence deny the the souer aignty of our Saui our in that action. And one of the written pamphlets: to deny the work of the diuels and God in the dispossession of So: may seeme to be after a sorte to deny them in the gospell. Then followeth his confutation, *Indeede if M. Darrells credit were as good in saying, that So: was possessed, & that by his and his fellowes meanes he was dispossessed: as the Euangelists and Apostles ought to be, when they tell vs of diuers that were possessed in Chr ists time, then their said collections were pertinent. Otherwise manye false knaues from time to time, hauing deluded the people with hipocrisy, and pretence of casting forth diuels, it is a suggestion of Sathan for any to colect that thereby the said actions of our Sauiour: and his Apostles, are in any sort blemished: but let them rayle on.* pag.11.

If *Somers* were possessed and dispossessed (as I trust is made mani fest) then are these their collections *very pertinent* though Darrels cre *dit* nor his fellowes, be any way to be compared with the *Euangelists* and *Apostles*: neither are *the said actions of our Sauiour and his Apostles in any sort blemished* by these wordes, as this man suggesteth, no man so *collecting*: but a man would thinke rather that they be *blemyshed*, which will not receaue the possessiou and dispossession contended for notwithstanding it hath so great confirmation from the gospell *But let them* (saith he) *rayle on*. Is not heere very perylous rayling? well. If there be not heere, yet elswhere there is, wheteby they shew of what spirit they are. And this he doth by setting downe many rayling sen- tences (so termed by him) which are scattered here and ther through

out the *Naration* and *Præface* to my *Apollogye:* Some of which I will repeate, but of the shortest for breuity sake.

pag. 21. M. Darrell *hitherto could not obteyne somuch as patient audience or any iudicyall course of proceeding.* Agayne, *their proceedings haue bene indirect, contrary to the royall commaundement of her* Maiesty, *her lawes and lawfull liberties of her loyall subiects,* and agayne *his iudges becam e parties, pleaders, and accusers:* agayne M. *Darrell and* M. *More are now imprisoned for giuing testimony to the truth.* agayne *let men beware in creditiug false rumours against those holy men of god, who doe nowe or shall hereafter suffer in this holy cause.* Agayne *I would aduise them that slaunder this worke, and persecute the seruants of god without cause to tak heede, least they be found euen fighters against god.*

Thus we see what *rayling* the frends of this cause doe vse: let vs now consider, what rayling and scoffing (to let others goe) this mā an aduersary to the cause, and great frend to counterfeiting doth vse: that so comparing the rayling togither, we may the better discerne of it, and of these raylers.

A Patorne of Harshents and his Lord, and Masters sobriety

This casting out of diuels is discouered to be but a pure play, contayninge two principall parts of a vyce and a diuell, let them with all their iuglyngs driue out a melancholike spirit, out of any poore soule in Bedlam. *Thus much for a taste of diuel driuers legerdemayne: open the curtaine and see the puppets play. M. Darrell is thought by some to be such a one that if hee met with the diuell, he was able to curb him.* If *M.* Darrell *will be a right Exorcist after the currant fashion among the* Iesuits: *if he want the faith of doing myracles, he may cast his capp at them* meaning diuels. *when* Somers *was dispossessed, the deuill was shroudly dressed, he was forsooth so extreamly tormented by the fasting, prayers, and preaching of* M. Darrell *and the rest, as he had no leasure to say what he must doe, or what he would do, but rudely without taking any leaue of them departed. The diuell was trickt with their conceaued prayers. One diuell would haue bene mad at the name of* Presbyter, *an other at the sight of a minister that will not subscribe, an other to haue seene men sit or stand at the communion. And whoe knoweth whether in time, the naming of a presbitery would not haue had the vertue of a popish relique, as well to cast out a diuell, as to disclose him.* If *their schollers be of the new cut: they cry, they wallowe, they foame, and shew the signes mentioned in the* Scriptures. *There* Exorcists *for want of worke are driuen to their shifts, and like* Tinkers *walke vp and downe from place to place, seeking to be ymployed.* Two *points serued his turne instead of iugling sticks, heere is fast and loose as the Egyptian listeth. If the resemblances of Darrells practises to* Pedlers *be not fit: then as you remember* Somers *and* Darrell *colluding together, thinke vpon the pretty feates betwixt* Bankes *and his horse. So skilfull a catt is* Darrell *in hunting* Darlings *mouse.* here

Open thine eyes then good reeder and let thy consience be Iudge who is the Rayler.

vnto

vnto add that he calleth vs *diuel slingers, Imposters, ieglers, absurde mates cosoning marchants, false knaues, &c.*

A great deale more there is of this stampe: yea the whole boke from the first leafe to the last, is written in such scoffing and raylinge characters, that it might seme rather to haue bene compiled by Nash Pasquil, or some Interlude-maker, then any other of sobriety & iudgment. But the stile is sutable to the matter. And so to returne vnto the former rayling, vsed by such as contend against counterfeyting, and for *Som*: possession: Let vs see what he inferreth & concludeth thervpon. First, that my frends in so doing shew themselues to be but *children,* which it is a shame for growne men to be: and that in these wordes *These are children indeede: to what rypenes in rayling thinke you they will growe, by the time they be men?* To be perrilous children eue͂ *the children of the diuell:* and this he doth out of Iames *It is true* (saith he) *There is a wisdome whose children by their outward appearance they may be well accounted. Of which wisdome S. Iames speaking saith. If yee haue bitter enuying aud strife in your hartes reioyce not, neither be lyars against the truth, for this wisdome descendeth not from aboue, but is earthly sensuall, and diuelish.* pag.12.

I answer him, and vpon occasion of his owne rayling and scoffing, retort this scripture vpon him thus. If it be a truth (as it is most true) that *Som. Kath: Wright, and Darling* were possessed and dispossessed, that neither they nor *Mary Couper* haue counterfeyted, that my selfe haue taught them no such thing: which this *Discouerer* auoucheth and contendeth for as a matter of truth, then for-asmuch as he hath bitter enuying and strife in his harte for the falshood (whereof *S. Iames* speaketh, as the wordes following doe shewe: for contentio͂ for the truth is lawfull and commendable) as appeareth by his tongue and pen, and *is a lyar against the truth:* It must of necessitye therefore be, euen by the testimony of the spirit of god, that this *Discoverer* and such as he, are the children of this *earthly, sensuall, and diuelish wisdome:* out of his owne mouth then let this man be iudged. Pro.13.23. Iere.13.2 cor.13.8.

OF CHAP. 3:

How M. Darrells frendes haue sett out the pretended dispossessing of W. So.

The *Disc.* telleth vs of certaine counnterfeyts, as of a *maid of Chester* of one *Mildred the base daughter of Alice Norrington*: of a *Dutch man* with some others. *Ergo* concludeth he, *Somers* is a counterfeyt, & that *superexcellent wonder* which M. Darrels *fauourers, euen those of the ouerworne Consistoryan faction magnifye somuch is a counterfeyt and lewde practise.*

Consideringe this very obiection is answered, and the absurditie thereof shewed in the narration, this man who taketh vpon him to confute that saide treatise, shoulde rather haue shewed the weaknes of the *narrators* answer to this sayd obiection if so he could: then haue taken vp that stale obiection agayne. The *narrator* hath here tofore answered this argument thus: *this followeth not, for we may with as good reason saye many haue not counterfeited, therfore Somers did not counterfeit 2. there could neuer any man counterfeit such thinges as Som in truth hath done.* Hereunto I add, that *Somers* counterfeitinge followeth not here upon, except these thinges withall be true. first that this *maide of Chester Mildred* the *Dutchman* ct. counterfeited. Secondly that *Som.* & they carried themselues alyke: for if *Sommers.* were handled after a different manner from them, what letteth, that he might be no counterfeite. although they had counterfeyted? Before then this argumente be of any force, the *Disc.* must shewe: that those *Englysh* and *Dutch* folkes he mentioneth, had a variable swellinge runninge all alonge their bodyes. and so of the rest of the rare accidentes whereof concerninge *Som.* we haue hearde: neither of which he hath perfourmed: And then also it followeth only probably. Againe, if this be a good reason, then is this also: *I.N.* publyshed a booke stuffed full of vntruthes. wherevpon it was called a legend of lyes: therfore. *S.* H. the publysher of this booke, hath so done.

Narration in the answer to this 1. obiection.

Moreouer it is certaine that all those the *Disc.* here setteth down for counterfeits, did not counterfeit, yea I thinke none of them the *mayd of Kent* excepted. For *the mayd of Chester*, it is well knowen and to many, that shee counterfeited not. And howe doth he proue the *Duchman*, (concerninge whose possession and dispossession there is a booke printed,) to haue dissembled? forsooth *Samuell Harsnet* sayth so a substantiall proofe, and worthy argument sure. He himselfe confesseth that the *Maior of maydstone* (a towne in *Kent*) *Nicasius Vanderscheure* (*the minister of the duch church there* (*and Iohn Stikelbowe, with dyuers others did subscyibe to that pamphelet* as he pleaseth to cal the boke aforesaide. The question and doubt nowe is whether we shall beleue this single man, and such also as we shal heare, or these other which I knowe not how many more. After this manner he proueth the rest he nameth to haue counterfeited. Although these had counterfeited it maketh nothing against vs, as hath bene shewed: yet who that is wise will beleue this mans report (for other proofe haue we none,) that they counterfeited, seeing he doth intimate no lesse by *M. Throckmortons children*, whose vexation by Satan was so manifest and notorius? for marke what is sayde *pag. 93. moreouer he had hearde and read* (meaninge *Som* who suerly studied the arte of counterfeitinge) *some*

parte

parte of a very ridiculus booke concerning one M.*Throgmortons children*(*su ppposed to haue bene bewitched by a woman of Warboyse* (*wherby he sayth that he learned some pointe, and was not ignorant as fitt occasion serued, to ascribe what he list to witches*. And this againe the *Disc* telleth vs in the person of *Somers*.

It is twise affirmed that *Som. learned some points from M. Throgmortons children*, they therefore it is to be thought did counterfeit, for from whome are counterfeyt trickes to be learned but from counterfeyts, and such as haue that skill in those worthy feyts, as they can act them themselues? And in particuler it is said, that from them *hee learned to ascribe what hee list to witches:* viz. as they had donne before him. Agayne the *Dis:* denyeth that they were *bewitched:* for if they were but *supposed to be bewitched*, then were they not bewitched indeede. And yet it is manifest by many of their speaches and actions (mentioned in the printed booke concerning the witches of *Warboys* specially by their *crying out vpon Allice Samuell* the witch, they seemed so to be. And therfore if they were not bewitched & vexed by the Deuill they counterfeited. In a worde looke into the printed booke and you shall fynde, that if they were not vexed with vncleane spirits, they were most notorious counterfeyts, and such as before them neuer were, but saith the *Disc.* they were not *bewitched* or tormented with euill spirits: confederating with some wicked man or woman there abouts *ergo* conclude I counterfeyts, and so indeede the *Discouerer* meaneth: yet he thought it best and most for his safety becaus they were the children of an Esquier, not to say so in playde tearmes: as he doth likewise by M. *Starchyes* children in Lancashire. He nowe that would fayne haue the world deeme these for counterfeyts, (though for shame he dare not say so) considering whose children they were, the nomber 5. the tyme they were afflicted, aboue 3. yeares, their age being some of them about 9. or 10. yeares ould, the sundry impossible thinges to be counterfeyted donne in appearance by them. as theire supernaturall swelling in their bodyes, &c. their supernaturall strength, knowledge, whereby it came to passe (to let other things goe) that one of them (M. *Ioane* by name) foretould *that there should be twelue of them which should be bewitched in that house in one sort or other and named them all, being all weomen kind, and seruants in the house, herself and her sisters being fyue of the number, all which proued afterwards very true, for they had all their seuerall greifs, and most of them afflicted in the same sort and manner as these fiue sisters were:* & furthermore that *those seruants that came in their places, for the most parte of them were afflicted in the like sort as the other, for the space of two years togeather: and that besides* two of them *M.* Ioane and M. *Iane Throgmorton*

pag. 9.7.

the printed booke fol. 2.

ton were at the Assises at *Huntington* seene of the *Iudge* and *Iustices* in diuers fits, and M. *Iane* in her fit set in the court: both of them before such witnesses *greeuously tormented, most pittifully to behould*: And lastly *Alice Samuell* (together with her husband and daughter) was not only found guilty by the Iury of bewitching them, but besides did her selfe at her execution *confesse that shee had* bewitched them, *and sente her spirit to torment them*. Considering (I say) these thinges, and that *these* (with other) *proofes, presumptions, circumstances,* and *reasons*, prouing their bewitching and vexation by the Diuell *were at large deliuered before the Iudge,* and therefore vpon oath: and after published to the world, and knowne (as it appeareth) to the *Discouerer*, what a shamefull thinge is it, and intollerable iniury donne to those gentlewomen, and their parents yea to the Iurors and Iustices that condemned the witches, to affirme (in effect) and proclayme to all men, that they counterfeyted? And me thinketh one should not deale thus, and that aduisedly, except he thought that there were no witches, nor diuels, or at least that the diuels haue no power to torment men in their bodyes. But he that will not haue these 5, to be *bewitched*, but counterfeyts, (from whose counterfeyting *Som*: learned some of his tricks, and so not all of them from me) let him tell me in good earnest in his reply (if he be not ashamed to make any reply) what he thinketh of the *Iaylor* his man of *Huntington*, for seeing he was in all respects handled as the *fiue* children were, it is to be thought that if they were not *bewitched* nor vexed by the diuell, but did counterfeit, it was so likewise with him. That he was handled alike to them, and therfore their condition alike, appeareth by the euidence of the sayd *Iaylor* (vpon his oath) gaue, which is set downe in the booke entituled, The *Arraignment and execution of the witches of Warboyse*: in these wordes followinge. *Then the* Iaylor *of Huntington gaue this euidence: that a man of his finding mother Samuell very vnruly whiles she was prisoner, at a time chayned her to a bed-poast: wherefore not long after his man fel sicke and in all respects was handled as the forenamed children were, with heauing vp and downe of his body, shaking his armes, leggs and head, hauing more strength in him in his fitts, then any two men had, crying out of mother Samuell, saying that she did bewitch him: and thus remayning in this extraordinary course of sicknes, about 5. or 6. dayes after dyed.* If it fall out so that he say that this man counterfeyted too, and learned so to do of M. *Throgmortons* children (as *Som.* did in part) I thinke all that heare of it will laugh at his folly, And heere we may obserue how the *Dis.* to prooue *Som.* a counterfeyt, beareth vs in hand, first, that *Tho.* Darling, *Kath. Wright*, M. *Couper*, and the 7. in *Lancashire* were counterfeyts, Secondly the *maid of* Chester, Mildred *&c.* In a worde, that all

vexed

the printed bok.

vexed indeede by the diuell, on this side and beyond the seas, among vs and the papists were counterfeyts, *ergo* (saith he) *Somers counterfeyted*. And this is, his mayne and generall argument. The *antecedent* or first parte whereof I deny, and doe desire the *Bishop* and *S. H.* to proue that, and then I will giue them the conclusion, and all they contend for.

For-asmuch as M. Darrells *frends doe so oft alleadge* Tertullian. *S* Cypryan *S. Ambrose. S. Austen. S.* Chrisostome, *with Prosper, &c. it is not amisse to heare what Kemnitius (writing against the counsell of Trent) saith of this point,* Exorcistas ct. *They haue transformed their* Exorcists *into magicall* Inchanters. *In times past it was a peculiar guift to cast out diuells out of mens bodyes by the voyce of man, and power of god. And the same guift continued in the church in the times of S Cypryan, S. Ambrose S. Augustine, S. Chrisostome, and of Prosper:* Obsessi in templum adducebantur, et sæpe communibus ecclesiæ precibus liberabantur: *The possessed were brought into the church, and were often-times deliuered by the common prayers of the church:* postea illud demum &c. *But afterwards (saith he) that guift ceased. If M.* Darrell *haue againe obteyned it, let him make much of it.* pag,19.

The *Dis*, perceyuing that besides the holy scriptures, the auncient fathers are not only for possession in these dayes, I meane synce myracles ceased, but also for dispossession by earnest prayer: thought good to make shewe of this, that the testimonyes we alleadge out of the auntient writers are peruerted, & make not for vs at all: & why? *Kemnitius* saith so.

I answere, *Peter Marter* as greate a diuine as he, (to let others goe) affirmeth the contrary, as before we haue hearde. where is now this argumente, yf I shoulde saye no more: but for our better satisfaction, let vs consider what *Keminitius* sayth, and how trulye. *The same guifte* sayth he (meaning that power ouer vncleane spirits, giuen by Christs to his Apostles) *continued in the church in the times of Tertulliā Ciprian Ambrose. Austen*, ct. Howe can this be so, seinge to cast out diuels as the Apostles did &c. by a worde is a miracle. & that miracles were ceased be fore there tymes: we may remember that when and to whom this *peculiar guift to cast diuels out of the bodyes of men* was giuen, then and to the same persons was there withall giuen, to heale euery sicknesse and euery disease. for asmuch then as *Tertullian Ciprian, Ambros Augustine, Chrisostom, Prosper*, had not the guyft to heale sycknesses and diseases, to giue sight to the blyndect. It can not therfore be that these fathers had this *Apostolicall* guift, as *Kemnitius* affirmeth, & the *Dis*. woulde haue it. yea the thinge it selfe sheweth the contrary, and *Kemnitius* (& the *Dis*. with him) ouerthroweth him selfe in his owne words

math. 10, 1, 8. mark, 3, 15. Luk. 9. 1.

wordes: *The possessed (saith he) were brought into the church in the times of those fathers, and were often times deliuered by the common prayers of the churche.* Did the Apostles cast out Satan thus? or rather hauinge authoritie ouer the diuils, commaundd them in the name of Iesus to go forth, and immediatly they departed? yf these fathers *had the same guifte wyth the Apostles*, as is here affirmed, why did they not vse it in the same manner, and with like successe that they did. I meane, the present and spedy dellyuerance of the partie possessed: but cast Sathan out after another máner, with more longer delay, greater helpe then euer the Apostles did or had: For howesoeuer there is not mention made in the scriptnres of all those the Apostles dispossessed by farr, yet by infallible reasons taken out of them, it is cleare, that the Apostles did not deliuer any that were possest *by the common pryers of the churche* as it is here said of these aunciẽt fathers, They had a more readie and easie way to driue out the vncleane spirit of what kinde so euer it was. ct. by a worde, yea some times lesse sufficed. which as it did more set forth their authoritie and power ouer wicked spirits, so it commended also their doctrine and ministrie, aboue this eiecting of satan by praier, espetially beinge assisted therin by others. It can not therefore be that the *Apostles* did at any time dispossesse sathan *by the publique praiers of the church* as is here affirmed, and that truly, of those fathers: Nowe what doth these thinges argue but this, that howesoeuer the same expulsiõ of *Diuels* out of mens bodyes continued in the churche, and was in the times of *Tertullian Ciprian Ambrose Chrisostom &c.* yet the *Apostolicall* power ouer Diuels, was before those times gone, and no man then guifted with that power: If in these *deliuerances by the publick praiers of the church* whereof *Kemninius* speaketh *Tertullian* Ciprian ct. had any *pecular guift* as it is here sayde: I demaund of the *Dis.* (for *Kemnitius* is dead, and he is of his iudgment otherwise he would not haue alleadged him) first, what this guift was, for the the same that the Apostles had (notwithstanding they both say it) it is cleare it was not. 2. why rather one of these should haue a guift in casting out diuels, then the people or any of them that ioyned with them in such expulsyon, seeing the meanes whereby Sathan was cast out was prayer, and that the people present, prayed & intreted god in this behalfe, as well as these their leaders, and their prayers were not in vayne, but as well preuailed with god, as the supplycations & intercessions of their ministers: for what though percase the prayers of these holye men were more feruent, and by consequent auayled more with god, then the requests made by any priuate christian: shall we therfore ascribe such expulsiõ of the diuell to one perticular man, and therewithall I knowe not what speciall guift therein? what is this

in

Marginal notes:

ergo not by my guifte.

Luk. 9. 1. actes, 16. 18,

actes. 19. 12. It is very likly also that vpon the shadowe of S. peter, deuilles went out, actes 5. 15. 16.

in effecte but to make the praiers of the rest of gods people presente as speaches spoken in the ayere, and beatinge it, and such as god regardeth not? 3. seinge by the *Dis*. owne secret confession, men were possessed in *Tertullian Ciprian, &ct.* there dayes, why not now? 4. Seeinge in the dayes of these auncient fathers, men were dispossessed and Satan cast out by the prayers of the faithfull. why maye not men be dispossessed nowe vpon the vsinge of the same meanes? were the prayers of gods people then mightie with god to the expellinge of Sathan and are they of no force nowe? or rather is it impossible they shoulde preuayle so nowe, and in these our dayes, as the *Dis*. because *Kemnitius*. saith so, will needes haue it? In a worde, what letteth it that men may not nowe in this our time be dispossessed by prayer, or praer and fastinge as we ll as when *Tertullian Ciprian, Ambrose Chrisostome, Augustine* and *Prosper* liued. 2 seinge that in their dayes miracles were ceased, and an end put to them as well as nowe: and that these fathers had no more a guifte to worke miracles, then Mr *More* & my selfe, whome God hath pleased (amonge others) to vse in the lyke work. These questions I desire the *Disc*. to answer, and I will expecte it at his handes if euer he replie: excepte he be contente in plaine & expresse termes to yelde to this truthe. And thus we see that rather then the *Disc*, will haue nothinge to saie against dispossession in these daies, he will bring vs yet the error at least of one man: & that he saith so it is inoughe (forsooth,) because he was otherwise greatly learned But howe proueth the *Disc*, this out of the holy scriptures? which seinge he doth not, nor I trust can not, it is because there is no light in him, yet wysely must we obserue here what *Kemnitius* error is, least we shoulde doe iniurye euen to the deade. Herein he said then very truly that *the guift is ceased*: and very fitly also against the Papist, (against whome he writ) whose *exorcists* chalenge such a guift, where vpon as did the Apostles, so doe they adivre or charge the spirits to goe out, only herein he spake as a man and mistooke the matter: first in that he tooke *this guift* to continue in the church vntill and in the aforesaid fathers times. 2 in that he thought (as it seemeth) that there is no castinge out of Diuels now, becaus that *guift is ceased* for besides that extrordinarie and miraculus kinde of eiection of sathan, which beinge temporarie, continued only in the churche whiles other miracles lasted, and together with them had an end, which was longe before some of these fathers dayes: There is an other ordinarie and perpetuall viz. by prayer, or praier and fastinge. By this meanes and after this manner the aboue named fathers in ther times cast out diuels and not by any peculyar and miraculus guift bestowed vpon them, continuinge in the church vntill theire dayes. And thus are or may be

Isa, 8.20.

euil spirits cast forth at this daye. and whereas he scornefully addeth *If M Darrell haue againe obtained it,* meaning *that peculiar guift to cast out Diuels,* which the Apostles had: *let him make much of it*: I in good earnest answere, that as I haue no such *guift* nor yet any spetiall *guift* herein aboue the least of my brethren or priuate christian so neither euer did I from the first time that I dealt in the dispossessinge of any arrogat any peculiar guift to my selfe. but haue from time to time cast the same as farr from me as *I* could both with my tongue and pen. 2 by the carriage of my selfe in this action *I* haue shewed no lesse. and herein may all men be confirmed as by my whole treatise before con cerninge dispossession: so by that is here aforesaide: Greatly then are they to blame, which charge me with challenging *I* knowe not what guift in casting out Deuils:

of chap, 4. How M. Darrell is made a fite instrument to cast out diuiles, then many other.

OF THE 4. CHAPTER.

M. Darrell did of his owne accord (after he was sent for by M. Dee, & M. Starchy) acquaint one M. More with the matter, and obteyned him to be his compannyon in that action.

Hauing shewed the seuerall occasions of that christian dutye I performed to *Kath. Wright* and *Th. Darling,* but corruptly. he proceedeth in the same vaine to the rest: & in the third place telleth vs how it came to passe that *M. More,* and my selfe went to those in *Lancashire.* VVhere he saith, that I went *vpon the sending for by M. Dee* and *M. Starchy,* he is deceaued. For a messenger comming vnto me frō these, I refused to goe, & returned that for answer. About some 10. weekes after (I thinking to haue heard no more of it) came an other messenger with a letter from M. *Starchy,* wherein he was ymportunate with me, beseeching me euen for gods loue to see his distressed children, and an other from M. I*ames Ashton* a Iustice of peace there by, declaring the manner of their handling, & requesting my paynes to come vnto them. The next day (being the exercise day at *Ashby de la zouch* where I then dwelt) I made this knowne to sundry preachers, in number about 16. Their resolution was, that I should doe well to goe, and withall they thought it fit (vpon the motion of one of them, not of myne nor it M. *Mores*) that one of the company should goe with me, to this end principally, that if it should please God to prosper vs in that we went about, the same vpon our returne, and reporte might stand and be confirmed in the mouth of two witnesses. And heereof there be many witnesses. And then I went not vpon *M. Dee* his letter, so neither did I *of my owne accord acquaint M. More* (in perticuliar) *with the matter* as the *Disc.* pretendeth. And therefore he mistaketh or rather (I feare) wittingly misreporteth this whole matter

ter. But he proceedeth on, to the occasion of my going to *Somers.*

By the time that So. had his fits M. Darrell was of some name: and besides hauing a sister in lawe in Nottingham, one Mistres Wallis, she was not tongue-tyed, what a man her brother was: and thereupon being vrged by certaine weomen, she writt to M. *Darrell a letter importing (saith Mis, tres Gray) that the Lady Zouch, she herself, and diuers other gentlwomen requested him to come ouer to see the said Somers.* pag. 23.

Next to the *name I* had, the *tittle tattle* (forsooth) *of my sister in lawe,* and her letter importing as is heere specified, occasioned my going to *Somers.* But the truth is this. After *So.* had bene about a moneth very strangely and greuously afflicted, and that in such extraordinary manner, as therevpon he was suspected to haue an euill spirit within him causing it, *Mistres Gray* hauing read the prynted booke concerning *Th. Darling,* and of the aduice there specifyed that I gaue, made relation thereof to one *Mistres Beressford,* who tould her that I had a sister in lawe dwellinge in *Nottingham.* Heere-vpon shee was sent for, requested to write vnto me, for my speedy repaire to *Som.* She refused, saying that I would not come vpon her writing, but said she if you will write a letter vnto him, I will ioyne therein, and subscribe my name vnto it. Vpon this a letter was framed by one *Syr Euans* (as they call him) and subscribed by my sister in lawe, the tennor whereof was this.

Brother Darrell after most harty manner &c. These are not only of my self to request you, but also all the whole towne of Nott, willeth you, & also M. *Strilley to take somuch paynes as to come vnto vs to a yonge man for as by the letter hereinclosed, we think he is possessed of some euill spirit: which they hearing of that good guift that the lord hath giuen you and wrought mightely by you, we generally craue your presence and assistance with vs, which we will do to the vtermost of our powers. These are therfore to request you to take the paynes to come with as much expedition as possibly yee may, and thus the lord be with you assist and keepe you now and euermore. This second of Nouember 1597.*

Vnder this letter were subscribed these fewe lynes following, which they ment by the former wordes, *the letter here inclosed,* conteyninge the speciall thinges which induced them to thinke that hee was possessed.

His manner of taking is thus: sometimes it is in one place, sometime in an other: and when we charge it in the name of the father to auoyde, it tormenteth him, and he skriketh and cryeth, and after he is able to speake, he saith he did not skrike. And he saith he seeth diuers likenesses, somtimes a mouse, sometimes a dogge, and it perswadeth him to spoyle himselfe, and them that pray for him, and with other like perswasiõs to giue him a bage of

monnye

monney, and fyne cloathes, aad to make him richer then any of the towne, if he will but one fortnight let him alone.

VVith this letter came another to the effect aforesaide from *M. Aldridge* the boyes pastor: when perusing this subscription, I founde diuers signes of possession, whereof some are mentioned in the gospell, others I had obserued in experience: and questioning with the messinger, heard besides of his foming, casting into the fyer, extraordinary strength &c I returned in answer that those thinges being true that they in their letter, and their messenger more at large related vnto me, the boy was vndoubtedly possessed with the diuell: and withal I aduised them to vse the meanes of fasting and prayer for his delyuerance from Sathan: but therein I said they were to spare me, for diuers reasons I rendred them, and to craue the assistance of others of greater guiftes and neerer them then I was. Heerevpon they did wright presently to *M. Iohn Ireton*. and M. *Iohn Browne*: the one beinge then from home, the other in his answer aduised them to send for me because of the experience I had aboue others. (besides he M. *Ireton* I meane wrote to me to the same end) vpon this *M. Maior* his letter was procured and sent to me, vpon the receipt whereof I went. For thus truly I thought, that forasmuch as sundrye of the inhabitants of *Nottingham* and among them his maister, his pastor, togeather with the magistrate who were interessed in the boy, called and desired my poore aduice and assistance, it was my part and duty to goe, and to yealde them my best assistance, contrary to that I had purposed and written before, as being called of god to that worke: and hereabout I consulted also with two godly & learned men then in *Ashby*: who were euē so allso perswaded, and whose allowance I had in that I did. I went not then to *So.* vpon my *sister in lawes* bare letter, neither doth the same ymport as the *Disc.* vnder the name of an other reporteth but being instantly requested by such as you heare: and if *S. H.* stand for *Samuell Harsnet* as all men suppose and wherof there is no doubt then knoweth he the most of these thinges as well as I: yea almoste no man better: fot besides that he hath heard (vndoubtedly) of these seuerall letters (*M. Ireton* his excepted) many times: he may remember, that he being a commissioner, among other intergatoryes, they had one concerning the occasion of my comminge to *Not.* and that *Mistres Gray* and M. *William Langford* among others bein deposed and interrogated thereabouts, answered that M. *Maior* that then was (viz. M. *Peter Clarke*) did write vnto me to that end, and that therpon I came: bending their speach to the said M. *Clarke* who was present, as being a commissioner, Indeede this part of their depositions was not set downe among the rest as I was shortly after credibly informed

formed. And now let others iudg of *M.Harsnets* dealing herein.

It is by the way to be obserued that the *Dis*. himselfe (although in his scoffing vaine) confesseth that *I* ran not of my selfe to *Som*. nor any of the rest *but haue bene sought vnto:* from whence a probable argument may be drawne, that I did not teach him to counterfeyt nor any of the other, For if *I* had so done for gayning glory to my self in a feined dispossessing of him: surely (after so much paynes taken for sundry yeares together) *I* would in all likelihood haue winded my selfe by some odd practise and deuise or other into that action, otherwise what had his counterfeyting bene to me, or would haue advantaged mee more then an other? true saith the *Dis*. and therefore very cunningly you did so. For *Som*. hath deposed that these wordes you said vnto him in *Ashby* parke: *He also* (meaning my selfe) *tould me*, saith *Som. that he hauing a sister in lawe in* Nottingham, *one* M. *Wallys, I could no sooner name him when I should be thought to be possessed, but that presently and the rather by his sisters meanes, he should be sent for to come vnto me.* This our said meeting in the parke is hereafter ouerthrowne and therby it is manifest that no such speach was there vttered by me. But it is strengthned by *Edmond Garland's* deposition: *Before M.* D*arrell was sent for* (saith hee) *I haue bene present twise or thrise at seuerall times, when* Som. *hath in his pretended fits vsed these words: Darrell, Darrel Darell.* If the deponent meane of the first sending for me, that he deposeth is false: if of the latter *I* yeald vnto it: but howsoeuer he mean and others take it, it mattereth not, because it is playne by the premisses that *I* went not to *Som*. vpon his naming me, but vpon other occasion, whereby the falshood of *Som*. deposition doth further appeare and G*arlands* also if we respect the end wherevnto it serueth. moreouer had there bene any such compact betwene *Som*. and me, why went *I* not at the first sending for, being especially so solemnly sente for by a messenger of purpose, bringing with him a horse for mee to ryde on (to make sure *I* should come, as some percase thought) such a letter as we heare, and an other besides from *M. Aldridge*? But notwithstanding this I sate still, and not only so, but returned besyds such an answer as wherevpon they write to two others as is aforsaid either of whose assistance had they of *Nott*. obteyned, we had neuer heard any thing of my teaching to counterfeyt. who can now in reason ymagine that there was any such compact? could *I* be sure that I shoulde be the second time intreated, hauing also denyed in twoe seuerall letters to deale in that action? Indeede it so fell out by the prouidence of god (who had therevnto appointed me) but in respect of men by chance. For thus it was. One of the *Earle* of *Huntington's* men, M*aist*. *Hoult* by name, being at *Nottingham*, the M*aior* toulde him of a pur-

pag.8.6.

pag.8.6.

 poso

pose he had to write by him to his *Lord*, to be a meane to me, to com vnto them to a boy greatly distressed. M. *Hoult* answered, that he thought that neede not, for that his owne letter to me woulde suffyce and preuaile so farr with me, his place considered. And herevpon the said letter was made, and sent by him, who was presently to come to *Asbby* to his *Lord*, remayning there, where my selfe also dwelt at the deliuery whereof he made this knowne vnto me. And thusmuch touching the occasion of my going to *Som*. wherein through the vnreasonablenesse and wresting of my aduersary, I haue bene inforced to be longer then I desyred.

pag. 24. *Hauinge begun the studie of the law, he perceued therein such greate corruption, as he gaue himselse to the studie of diuinitie: that so he mighte serue god and kepe a good concience.*

The vse of this is to alienate the affections of those which be of this calling from me, and there withall from the caus it selfe. But God is my witnesse that I neuer affirmed any such thinge, neither did the same euer enter into my thought. The commõ lawes I hold and euer did since I studied them, to be grounded vpon the lawe of god and reason, & to be of necessarie and singular use in the common wealth so farr am I and euer was from condemninge the studie of them, farr therefore was that from me, the *Disc*. here suggesteth. Only this is true, that when the Lorde (who had longe before purposed to imploye me otherwise, and in the studye of an other aw,) did draw me another waye, by layinge his hande vpon me, in causinge a strange & extraordinary sluggishnes to fall vpon me, being a student of the common lawes) euen then when I was most free and far from the sam I thus thought with my selfe, and it may be I haue some times vsed wordes to this effect, that without all contradiction it were much better for me, to spende my dayes and strength in the studie of the deuine then humane lawe, and to be occupied and labour or worke vpon the soules of men, endeuouringe theire eternall saluation: then about the landes and goods of men and rightinge of the wronge, don vnto them therein which only concerneth this momentary life, and reacheth not to the bodies of men, much lesse to there soules: The welfare and saluation of which next to the glory of god is only worthy to be sought and laboured for: all other thinges beinge mere tryfles in comparison thereof. Besides considringe seriously of the afore sayd hande of God, vpon me, and of the continuance of my very rare sluggishnes (the lyke whereto I thinke. hath bene seldome founde in any,) notwithstandinge my earnest striuing against the same, I began to feare least I did kick against the prickes, and imagine that the lord sure woulde vse my seruice in some other thinge, and place me in an other

other ſtandinge. And this (I ſpeake the truth in Chriſt,and lye not) cauſed me to change my minde, and tranſlate my ſtudye from the law of man to the law of God,& not any *corruption* in the ſame that I perceaued.

His frend forgetteth himſelf in aſſirming that M. *Darrells life hath bene ſo ſearched into, for true it is that diligent care was had and commaundement giuen accordingly, that touching his conuerſation, otherwiſe thē apperteyned directly to his pretended courſe of caſting out diuells there ſhould not any one point be inquired into: neither was there, as by the acts in record it may appeare, and as it is ſuppoſed.*M. *Darrell will himſelſe confeſſe.* pag.25.

No verily, I am ſo farr from *confeſſing* this, that I am fully aſſured of the contrary. I haue bene very credibly informed of a ſerching after the life I led at *Cambridge*, and by page 95. it appeareth that vppon ſome inquiry, information hath bene giuen. How I behaued my ſelfe at *Aſhby* and at *Nottingham* the *Diſ.* himſelſe may remember, that he and an other Commiſſioner depoſed and examyned one *Web* his wife of *Nottingham*(at whoſe houſe at my firſt comming I made my abode for a fewe dayes) wherevpon and what moued her to intertayne me, what ſpeaches in ſecret paſſed betwene her and me, what words I vttered in the prayers I vſed while I was there, or to this effect, and not concerning *my caſting out diuells* or *Som.* counterfeiting or not counterfeyting, concerning which ſhe could ſay the leaſt of a thouſand: And for-aſmuch as this fact of the *Diſ.* was contrary to the *commaundement* giuen him, and that herein he and his fellowe commiſſioners went beyond the boundes of their commiſſion, and that the thing he did is in it ſelfe moſt intollerable,I deſire all men to conſider of it, ſpecially thoſe that be in authority. But what hath the *Diſ.* in all his ſearching found out? I aſke of him whoſe oxe or aſſe I haue taken,or to whom I haue done wrong? if he can tell let him heereafter declare yt.

But one thing is reported of M. *Darrell, which paſſeth the reſt, and maketh it probable (you may not doubt) that God hath geuen him an eſpeciall grace aboue all other Exorciſts now a dayes to expell diuels. For the ſay that after a ſort, he hath forſaken houſe, lands, and all for Chriſts ſake: which being an Apoſtolicall reſolution, why ſhould not he haue that guifte graunted vnto him? Indeede one is as true as the other.* pag.26.

The reaſon why it hath bene ſaid as is heere repored is, becauſe for a preaching miniſtery ſake, and ſo for Chriſt and his goſpell ſake,I changed my habitation: and when I dwelt in my owne houſe, & vpō my owne land, in my natiu country, among my kinſfolkes and acquayntance, to my full contentment and hartes delight for the thinges

of

of this life, I (through the grace of god) left all these to my losse, & pitched my tent in an other coast, and hereof I am not ashamed. And why might not he who knew this to be true, say as is aforesaide? this the *Dis.* scorneth, being one of those that will neither enter into the kingdome of heauen, nor suffer those that would, He seemeth by his scornfull speaches following, to thinke that there is no *forsaking of house, land, and all to followe Christ,* but where one selleth house, lande, and all he possesseth and giueth the mony to the poore, according to the speach, of Christ to the yong man in the gospell, *if you will be perfect, sell that thou hast, and giue it to the poore.* But to let this error goe,

math 19.21.

what meaneth the *Dis.* to call this an *Apostolicall resolution?* It should seme the answer giue by *Peeter* concerning himselfe, & fellowe Apostls, *Behould we haue forsaken all & followed thee.* But the *Disc.* must knowe that all this *resolution to forsake all and followe Christ* is not proper and peculyar to the *Apostles,* but common to them with all christians, yea this resolution is so generall, as he that is not resolued to forsak house land, yea and his owne life also, and all to followe Christ and his gospell, (u) *is not worthy of Christ, and cannot be his disciple.* Thus saith our Sauiour, (u) *whosoeuer will followe mee, let him forsake himselfe,* that is, resolue with himselfe, or be willing and ready to lose or lay downe *his life for my sake* whensoeuer I shall call him there-vnto, which hee must dayly expect: much more house and land and all things besids: and againe, *if any man come to mee, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his owne life also he cannot be my disciple.* And here-vpon ymediatly after, he compareth him that is not resolute and ready to forsake life and all, and to endure whatsoeuer persecutions can befall him for Christ's sake, and yet professe himselfe to be Christ's, to a rash and *foolish man,* that beginneth, to builde, but is not able to make an end, and to an vnaduised *king,* going to warre against an other, who will neither *send embassage and desire peace,* neither yet is able to meete him that commeth against him: and then concludeth the same thus: *so likewise whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.* Yea obserue I beseech you heere, how by the next wordes following these of *Peter* (wherevpon it must needs be the *Dis.* gathereth this *resolution of forsaking all,* to be *Apostolicall*) this is manifestly conuinced. For when Christ had vpon occasiō of *Peeter's* words, tould him & the other of his disciples, what reward they which had thus forsaken all & followed him should haue, that they *should sit vppon twelue thrones & iudge the twelue tribes of Israell:* there he sheweth that neither this forsaking of all, nor reward, is proper to them his Apostles, but common to others, saying: *And whosoeuer shall forsake houses, or brethren, or sisters,*

marke.8.34.
marke.8.34.
Luke.14.26.

or father or mother, or wife, or children, or lands, for my name sake, hee shall receaue an hundred fould more, and shall inherite euerlasting life. As if Christ Iesus had said, not only you my *Apostles,* but whosoeuer *els* shall *forsake all to followe mee,* shall haue the same recompence of reward with you. And this is expressly set downe by the 3. *Euangelists,* which argueth a greater ignorance in the *Dis.* From this *resolution to forsake house, lands, and all for Christs sake.* which I would be sorry I had not: he concludeth me to haue or to pretend to haue the *Apostolicall guift,* meaning, the same guift to cast out diuells and power ouer vncleane spirits, which the Apostles had. And marke what he addeth. *Indeede one is as true as the other.* But I say who shoulde knowe better then he, the one is more true then the other, and that the latter is as false, as the other is true. But to leaue my self. what saith the *Dis.* to many thousand (*a*) martyrs in former ages, who had not only this *resolution,* but did indeede *forsake house, land and all* yea theire owne liues *for Christs sake:* were they all *Apostles,* and indewed with that *Apostolicall guift,* by a worde to cast out diuels, and by consequent to worke other miracles? Thus we see that whiles the *Dis.* in mockage blundereth out *Apostolicall resolution,* and *Apostolicall guist,* he deliuereth doctrines rather Apostaticall then *Apostolicall,* I meane, such as can in no sorte be drawne from: nor agreeing with their holy writings.

math.19.29. marke.10.28 Luk.18.28.

By this worthy collection of the *Disc.* Latimer, Ridley, Cranmer, & those worthy men in Q. Marys time, the must needs haue the *Apostolicall gift* of casting out deuills, because they forsoke all for christ & his gospell sake

Will you knowe how he hath forsaken all to followe Christ? Hauinge two or three houses, and a litle land in Mansfeild *and elswhere, left him by his father, he solde the same, and since hath liued vpon the monneye, (being as one of his frends saith) fiue or sixe hundred poundes. If then to sell land and liue vpon the monney, be to leaue all, and followe Christ, and a fit noate of one that can cast out diuels, wee shall not wante men of that trade: many vsurers in England will prooue good Exorcists.*

Pag. 26.

It is cleare that howsoeuer he doth not in plaine tearmes call me *vsurer,* yet he doth intimate somuch, and would haue men so to accounte of me, But I desire all men seinge it is not so, to be better perswaded of me, and not to giue eare to this his false reporte. True it is that after certaine shorte leases which my father left me were expired, (which were worth yearely three times more to me then my lad I sould that little lande I had, as beinge not able of the annuall rent there-of (spetially in those deare yeares) to maintaine my selfe and familie, hauinge 5. children. But it is as true, that presently with the same moneye I tooke a farme in *Ashbie-delazouch,* and bought some store of sheepe, kine, horses, oxen, with other thinges appertayninge to husbandry, for the mayntenanc of my houshould, which both religion and nature taught me to prouide for. And these thinges are well

knowne to many. It is plaine then that I neither soulde my land to that end the *Disc.* pretendeth, neither being sould did *liue vpon the money*, that is, let it forth to vsurie as vsurers doe. I am sory thus to trouble the world with the readinge of my priuat affaires, but that the vnresonablenesse of the aduersarie and his sclanderous tongue doeth there-vnto enforce me, in the iust defence of mine owne innocencie. But hath not the *Disc.* here faithfully kepte his promise, in that he saide he would not meddle with my life: or is he not taken tardie, in that he saied he had not searched there-into.

OF CHAPTER 5.

How M. Darrell knewe Som. and the rest, to be possessed.

pag.2,7. M. D*arrell affirmeth that* Christ *did not ordeyne any meanes to know who was possessed in the apostls time: but left that to be discerned by the manner of theire fitts, and so framing his iudgment accordingly, he saith: that the only meanes whereby now men are descerned to be possessed, are: the signes which are mentioned in the scriptures.*

I neither doe nor did say that the Apostles did by no other way or meanes discerne who were possessed, then by the manner of their vexation by sathan, which he calleth heere *the manner of their fits*, for
Acts 26,16. it may be that some times they knewe somuch by some present and extraordinary guift, and so it is likely that *Paule* knew the *Pythonesse* to be possessed, and therefore I saide that the only meanes whereby *NOW men are discerned &c.* but this is it I say, that *Christ did not ordeyne any such meanes*, for then we shoulde haue it in the Scriptures, and such ordinance there I dare be bould to say we haue none. Besids what neede Christ to haue ordeyned any other meanes for the discerning of the possessed, seeing by their manner of handling in theyre fits it was so manifest, and a disease so easy to be knowne, that the comon people, yea euen the simple women could discerne thereof, as
vers.10. hath before bene shewed? yea but saith the *Dis.* there is such an ordinance: for in the 1. to the *Cor. Chap.* 12. among other guifts, there is mention of one, called *discretio spirituum, the discerning of spirites:* which saith the *Dis.* was a *measure of gods spirit to discerne betwixt counterfeyts, and such as were indeede possessed.* But we must knowe that the
math.7,15. math.24.24. & vers.11. holy ghost meaneth hereby an other manner of guift. (*u*) *Beware* (saith Christ) *of false prophets, which come to you in sheepes cloathing but inwardly are rauening wolues.* And againe * *there shall arise false Christes, and false prophets, and shall shew greate signes and wonders, so that yf it were possible they should deceaue the very elect*, And *S. Paule* speaketh
2,cor.11.13. chap.4.1. of (*v*) *false Apostles which were deceiptfull workers, transforming them*

selues

selues into the Apostles of Christ: and of *Sathan his ministers, transforming themselues as though they were the ministers of righteousnes.* And S. *Iohn* saith thus: *Dearly beloued, beleue not euery spirit, but try the spirits whether they are of god: for many false prophets are gone out into this world.* All these beare the world in hand that they haue the spirit of god, and teach the truth, or true and only way to saluation, whereby they deceaue many, and yet it is not so. He now that is in-abled of god to di scerne the false prophets, and salse Christs, from the true, and put dif ference betwene (v) *the spirit of truth*, and * *the spirit of error:* he I say and all they haue this guift, called *the discerning of spirits:* which is com mon to all the elect. But he that herein hath an excellency and sharpnes to discerne the same aboue others, may fitly be said, and I thinke most properly, to haue this guift, In this guift *Peter* (as it is probable) excelled *Philip* in discerning of *Symon Magus*. This guift they also may be said to haue, which can best discerne betwene those who though they preach the truth, yet they mingle the same with vayne and vnprofitable doctrines (which *Paule* calleth *fables, prophane & ould wyues fables, prophane & vaine bablings, folish & vnlearned questions* &c. bidding vs to *stay* such doctrines, *to put away such, to auoyd such, and to seperate our selues* from such teachers:) and those which be *good and profitable vnto men, the wholesome words of our, Lord Iesus Christ, & the doctrines which be according to godlynes.* This is it that the spirit of god meaneth by *the discerning of spirits,* and not a guift *or measure of god's spirit, whereby to discerne betwene counterfeyts, and such as were indeede possessed,* which neuer any dreamed of before the *Discouerer.* And no maruaile. For there is no such difficulty to discerne betwene counterfeyts and the possessed indeede. VVhosoeuer looketh into the gos pell and considereth of the manner of their vexation by Sathan, who are there saide to haue bene possessed may easily knowe when one is possessed. No phisitian can so easily and surely discerne the disease of his patient by pulse, vryne, and other signes: as a christian man of vn derstanding, may by the signes of Sathan his possessing one, discerne of possession. And reason will teach men to discerne of counterfeyting viz. whether those thinges they behould can possibly come eyther from nature, or arte.

1 Iohn.4.6. 1 Tim,4,1.

1 Tim.1, 4. & 4. 7,& 6.20 2 tim.2.14,16, 23. titus.3.& 1. tim.6,3,4.5.

It is also to be obserued that the *Dis.* speaketh of the time past, and not of the time present: I*t would be knowne* (saith he) *what that guift WAS.* he doth not say, what that guift is, and againe, *a guift to discerne betwixt counterfeyts, and such as WERE possessed,* he saith not such as are possessed: whereby it is playne that in his opynion this gu ift whereof he speaketh is gone, so that none is now able to discerne betwene a counterfeyt, and one possessed: Howe is it then that the

Disc.

Dis. taketh it vpon him to iudge that *Somers* and the rest be counterfeyts. VVhat fooles doth the *Dis.* make of men? and what a difficult thing is it forsooth to iudge in this case? Surely he thinketh that none can be now possessed, and then no maruaile though his guift be withered, for to say (men at this day being possessed) that none can descerne, whither they counterfeyte or no, it is too absurd to speake of.

OF *CHAPTER* 6.

Of M. Darell's knowledge. who sent the diuell into Somers and the rest.

page.36, *All the diuels that M. Darrell hath hetherto encountred, were sent by witches (as it seemeth) into his patiens. Whether witches can sende diuels into men or weomen (as many doe pretend) is a question, among those that write of such matters: and the learneder and sounder sort doe holde the negatiue, against whome Thyreus opposeth himselfe, and with Thyreus* M *Darrell.*

It is the Lorde (if we speake properly) that sendeth diuels into men. *Shall we receaue good at the handes of God* (saith Iob) *and not receaue euill?* meaning, the euill of punishment. And the Prophet *Amos* *Shal ther be euil in a citty & the Lord hath not done it?* That then I mean and assirme is this: that Sathan being sent of god and so permitted, to enter into one, as sometimes he was into *Darling Somers* &c. the diuell being thus sent, stirreth vp the corrupt affections of some, with whome (as I may say) he hath some familiarity, and laboreth to brĩg them to hate that same persõ, and in that hatred, after their accustomed manner, by him or his ministery to be reuenged of the party. And whereas without this, he is to enter into and possesse the said person, and will: yet taketh he oft this course, that thereby he may draw men to synne, which is the very worke and labour of his handes, and (as by his practise it should seeme) to shame and punishment withall: for not only with our afflicted persons, but others also, as one *Margaret* H*erison* of B*urnham vlpe*, (concerninge whose vexation by Sathan there is a booke printed) M. T*hrogmortons children*, with sundrye more, either possessed, or otherwise vexed by him, the diuell so ordered the matter, as that the party, or partyes, whome he had before stirred vp to ioyne with him in the afflicting of them, he discouered and made knowne to the worlde: and this wee may well thinke hee doth to this second end, because it is his manner to bring one first to synne, and the synne being perfected, to chasten them to shame and punishment, as he did by I*udas*, neither is it to any purpose to obiect that witches are very simple folkes, and know not what belongeth to possession: for that they direct not the spirit therevnto, but speake

Iob, 2, 10,

chapter' 3, 6.

only to their spirit or familiar, of tormenting the party whome they hate, (as appeareth by their confessions) the diuell of his owne accord entring into the parson to be possessed, vnto which fact and seruice the lord himselfe hath indeede appoynted him. And where the *Dis.* saith that the *learneder and sounder sort doe holde that witches cannot send diuels into men*, if he vnderstand not by that he calleth *sending*, as is aforesaide, he saith nothing against me, nor to the matter: but if so as I ymagine he doth, then I demaund of him, who I know consenteth heerein with these greate learned men: why witches and their familiar spirits may not aswell agree togither in this speciall case as in others where Sathan killeth men, or beasts, or strangely vexeth them by some externall operation, which we call witcheryes? seeinge all is meerely a tormenting of the body by Sathan, the difference lying in the manner of it, which I trust is by the witch left to the will and discretion of the diuell? as this latter we all knowe is confirmed: by the confessions of thousands of witches and that in all ages from time to time, so is this other also by the confession of some. Yea but saith the *Dis.* to obiect the confession of the witches is to no purpose, and is already answered by the former learned men. His words be these: *And touching the confession of the witches themselues: that may be lefte well inough to such learned men as haue written sufficiently of it.* pag.39.

I desire now to know of the *Discouerer* who haue made answer to the *confessions of the witches themselues*, but they that hould that there are no witches as *Wierus* and *Scot*, which are the *sound and learned men* he here speaketh of, for these men maintayning this false position that there be no witches, must needes answer *to the confession of the witches themselues*: which euery one would obiect. And this saith he these lerned men haue done *sufficiently*: whereby it is playne that this man is of the same opinyon with them. But he thought it wisdome not to say so in playne termes, least he should prouoke the reuerent Iudges of the land against him, for that so saying he made them guilty of innocent bloude.

It is to be remembred that howsoeuer in plaine and expresse wordes the *Disc.* doth not affirme, that none can in these dayes be dispossessed, yet in effect he doth it vnder the name of *Kemnitius*: So albeit he doe not saye that none can be now possessed with diuels, yet consideringe his couert carriage of him-selfe there-in, not once grantinge (I warrant you) in all his greate volume any such thinge, and that he will haue all the possessed persons among vs and the Papistes also counterfeits, as appeareth by this his first booke; who can coiecture any other, but that he holdeth, that none can be at this day possessed? In like-sorte I say he doth here by witches, not plainly de-

nyinge any ſuch to be,but ſecretly insinuatinge as much to the reader Thus wee ſee he doth deny (but couertly diſpoſſeſſion of diuels. 2. poſſeſſion with diuels. 3: all compact with diuels to the hurt of others If he procede but one ſtepe further, it wil be couertly to the denial of diuels. VVell this *I* dare be boulde to ſay of the *Diſc.* whoſoeuer he be: that howſoeuer he profeſſe that he beleueth in god, and that there are diuells, yet by this very worke of his, (this *Diſcouerie*. I meane(he denyeth both.

OF. *CHAP. 7.*

OF THE CAVSES PRETENDED, WHY MEN ARE POSSESSED.

Alyce Goodrig of Staphenhill in Darbiſhire. *hauinge a ſpirrit called Minnye in the likeneſſe of a dogge, partie colored, red and white, did ſende the ſame to torment , Thomas* Darling: *the ſeauen in* Lancaſhire *were (as*
pag, 37, *it ſemeth) poſſeſſed by the meanes of one Edmond Hartley.* and a little af-
pag, 41. ter: *But Thomas* Darlinges *veniall ſinne exceded the reſt*: for he mee-*ting Alice Goodrige in a coppice, did let an eſcape (as the book tearmeth it which ſhee takinge to be done in her contempt, vſed theſe wordes, Gip with a miſchiſe and fart with a bel, I will goe to heauen & thou ſhalt goe to hel. And there-vpon her Minnie entred into him.*

Howſoeuer the *Diſc.* derideth this reported in the booke of *Darlinge.* and no maruell, ſeeinge he is perſwaded that there are no witches: yet there is in reaſon (how ſtrange and incredible ſo euer it ſeeme to carnall reaſon) to perſwade vs to receiue it for a trueth. for firſt we haue *Alice Goodrige* the witch confeſſinge this of her ſelfe and that ſundrie times 2. the circumſtances mentioned in her confeſſion are true. vpon ſuch a day ſayd ſhe, I met *Darlinge*, in ſuch a place or wood called the *coppice* and the boy leting an eſcape, as the booke termeth it, I miſtaking the boy for one *Sherrats* boy, who had before broken me a baſket of egges vſed theſe wordes: *Gip with a miſcheiſe &c.* and there with-all bad my *Minnie* goe and torment him: who after returninge vnto me, ſaid he had done ſoe. Conſideringe now that it is very true and knowne ſo to be to others, that this *Alice* met *Darlinge* vpon the daye and in the place named, that *Darlinge* then and their did, and *Sherrats* boy alſo before, as is here ſpecifyed, and that ſhe vſed theſe wordes aforeſaid, and laſtly that the very ſame night *Darling* began to be ſicke and ſo continued worſe and worſe, vntill it was as euident as the daylight at noone, that he was tormented by the diuell: who (*I* ſay) conſideriug theſe things, can in reaſon otherwiſe thinke, but that ſhee ſaith truly concerning her ſending of her *Minny to torment* Darling. As then it is certaine, yea ſo certaine as without bluſhing it cannot be denyed, that *Darlinge* was tormented by the diuel, I ſo it is hereby very playne that *Alice Goodrige* did thereabouts

confederate with her familiar ſpirit. Moreouer in that we reade the like of others we are thereby to be confirmed herein. *Alice Samuell* a witch of *Warboyſe* confeſſed (as is ſet downe in the printed booke) that ſhee ſent her ſpirit called *Pluck*, to *M. Throgmortons children, and willed him to goe and torment them.* And that they were tormented by the diuell, euen 5. of his daughters, it is notoriouſly knowne, aud ſo generally receaued for truth, as the *Diſ.* himſelfe dareth not deny it, though fayne he would, as appeareth by his nibling at them. If this now were true, that *Alice Samuell* ſaith of herſelfe: why ſhoulde not the like confeſſed by *Alice Goodrige* of herſelf, be alſo true? And yf the one of theſe ſtrengthened eſpecially by ſundry circumſtances we can all of vs beleiue: why ſhould we not credite the other alſo, confirmed by as many, yea more and as ſtrong circumſtances as the other? But what is it that offendeth the *Diſ.* ſomuch and maketh the confeſſion of *Alice Goodrige* ſo incredible, yea ridiculous vnto him? doth this offend him, that ſhee ſent her familiar ſpirit to goe and torment him? or this, that ſhe was ſo malitious and cruell vpon ſo ſmall occaſion? or this, that her ſpirit was in the forme of a dogge? or this, that her ſpirit had a name, (viz. *Minny*) agreed vpon I meane betwixt them? or this, that the deuill did vſually (as it ſhould ſeeme) appear vnto her like a little dogge? or rather all theſe, and eſpecially that any man or woman ſhould haue ſuch familiarity & entercourſe of ſpeach and thus compact or confederate with the diuell? Leaſt theſe ſhould be as ſtombling blockes in our way, as it ſhoulde ſeeme they are in the *Diſcouerers*: let vs add to that is aforeſaide, theſe twoe thynges. Firſt, that this laſt, which is the ſtrangeſt and indeede all in all, is according to the ſcriptures: and that ſome of theſe reſt haue likewiſe in the generall, though not in the particuler, confirmation from the holy ſcriptures, for by them it playnly appeareth, that among the ſonns and daughters of men, there are ſome which haue familiarity with diuels, haue ſpeach and compact with them about this and that action. Heerevnto ſerueth that in the firſt of *Samuell*· where the witch that *Saule* repayred vnto, is ſaid to haue *a familiar ſpirit.* And in that the diuell at her call, appeared vnto *Saule* in the likenes of *Samuell*, and had ſpeach with him: what ſhould let vs to thinke, that if not always yet ſomtimes, and when ſhe would, the diuell appeared vnto her in this or that forme and had ſpeach with her? Furthermore in that theſ are ſaid *to worke with ſpirits*, we are thereby to learne that the diuell and they confederate in the ſame workes, and therefore (no doubt) this phraſe or manner of ſpeach is vſed. *Yee ſhall not* (ſaith *Moſes*) *regard them that worke with ſpirits.* And againe *if any turne after ſuch as worke with ſpirits.* The ſecond thing to be obſerued is, that not onlye

Alice

The Araignmēt & execution of the witches of warboyſe.

chap. 28. 7.

Levit, 19, 31.
Lev, 20. 6.

Alic Samuell but thousands other haue confessed the like, as strange and incredible as these of *Alice Goodrige*, and the truth of the same haue bene confirmed by many circumstances, wherevpon these kind of people, (witches I meane) haue receaued the punishment due to such malefactors. Neither did this *Alice Goodrige* escape vnpunished: but was for this very fact and no other committed to *Darby* gayle by a Iustice of peace, found guilty thereof by the iury, and by my *Lord Anderson* adiudged to ymprisonment, where since she dyed. Nor yet *Edmond Hartley* who after he was found guilty by the iury, was adiudged by the Iudge to death, and accordingly executed. Now if this concerning *Alice Goodrige* and *Darlyng* which was the very euidence giuen at *Darby* against her, be a meere iest & ridiculous matter as the *Dis*. maketh it, and that indeed there was no such thinge, (this *Darling* being as *M. Harsnet* would haue it a very counterfeyt boy, and in that respect also the case nothing so in truth) who seeth not, that to make the best we can, he doth thereby condemne, Iudge, Iustice, & Iury of simplicity: and he is the only man (forsooth) that hath had a true and thorough insight into this matter. VVhether this man be in the *Premunire* that hath so directly and publiquely *impeached* the iudgment giuen by the Queenes Iustices against the saide *Alice* for bewitching of *Darling*, specially sentence beinge giuen heerein, I desire the reuerend Iudges of the Common Lawes of *England* (who can best iudge heereof, and whome it cheifly concerneth deliberately to consider. And if it fall out so that he be not in case of *Premunire* yet sure it is such, and so notorious an abuse, as they I trust in theire wisdomes will see redressed.

Pag. 38. VVhere in this chapter the *Disc*, calleth *Thireus* my Maister & in this whole first booke of his semeth to match vs together, as maister and scholler: and in many places doth pretende as though I had learned I knowe not what from him: surely he greatly forgets himself for wel he knoweth that in other doctrines, I dissent a litle more from the *Iesuite* and the rest of that generation then he, for all his glose and faire shew in this his booke, and therfore it is very vnlikly that I should so throughly agree with him in the doctrines of possession and dispossession, as vsually the master and scholler doe. neither can he be ignorante here-of, who is so well studied in *Thireus*, that *Thireus* his treatise from which I should learne forsooth all my skill, came to light an. 1598. which was after all our 10. persons were dispossessed, and the saide booke not to be had in *Englande*, vntill after I was in in the Gatehouse (that I knowe of) and therfore it can not be that I learned any thinge for my practise hitherto from him. except I wente beyond the seas vnto him, and had it from his owne mouth. But I maruе

uell where this first booke of the fiue had bene, if *Thireus* booke had not come to the *Disc.* handes, before this *Discouerie* came from them: for whosoeuer hath read *Thireus*, may easily see, how that as wind filleth a bladder, and so maketh it bigg, which in it selfe is little: so hath *Thyreus* treatise of *Demoniakes* made the first booke of the *Discouerers* to swell greatly.

OF CHAP. 8.

Of the meanes alleaged by M. Darrell and others, whereby men are dispossessed.

The ordinary meanes ordtyned to continue in the church for the casting out of diuells M. D*arrell maketh to be very ancient, For he saith: that it hath bene in the church since the fall of Adam.* Pag. 41.

Seing this meanes hath not only continued in the Church since Christs time, but was before, as may be collected out of the * Scriptures, and that we reade not of the first ordeyning of any such meanes: why may we not well thinke, that as god in mercy left and ordeyned meanes in nature, for the curing of the naturall diseases and infirmityes of mens bodyes, euen from the time mans body was subiect vnto them: so he did appoynt this supernaturall meanes, for the healing of this supernaturall disease, from the time it also was subiect thervnto, which is the fall *of Adam.* But saith the *Dis.* [*Heerein Darrell hath no great certainty, for he confesseth that there is no mention in the olde testament, of the institution of that meanes. And so of likelihood men were possessed from time to time during the space almost of* 4000. *yeares, God himself hauing ordeyned no wayes to cure them.* Out of my own mouth and confession, he pretendeth to conuince me. But marke how vnskilfully he doth it. *Darrell himself confesseth, that there is no mention in the olde testament of this meanes, which he saith hath bene in the church synce the fale of Adam:* by *his saying then it is likely,* [*that men being possessed about* 4000. *yeares, god ordeyned no way to cure them.* He should haue inferred of my said confession, men therefore being possessed about 4000. yeares god in writinge left no specyall or peculiar meanes all that time for the curinge of them, but instead therof he concludeth as we heare. But let vs take the argument as he himselfe hath framed it: *In the olde testament there is no mention of this meanes or medicyne to cure the possessed. Therefore from Adam to Christ thers was no such meanes or medicine ordeyned of god to heale them.* I answer, thet the argument followeth not, as may appeare by that which followeth. In the olde testament there is no mention of speciall means or medicines to cure feuers, or other diseases, therefore God hath ordeyned no meanes or medicines to heale men so diseased. And heere I might proceede to a thousand instances. The reason why this consequēce is not good

math. 12. 27, actes, 19. 13.

pag. 42.

is, because many yea almost infinyte thinges are decreed in the secret and æternall counsell of god, and knowne so to be of man, which are not set downe in his reuealed will: so that although there be no ordinance as touching the healing of the possessed by prayer, or fasting and prayer mentioned in the ould testament, yet notwithstandynge the same might well be a meanes ordeyned of god for the curinge of such. Secondly, we may assure our selues that god reuealed many of his ordinances to them which liued vnder the lawe, which were not set downe in the scripture of the *olde testament*: because howsoeuer now to vs vnder the gospell, and in the last dayes * *god speaketh only by his sonne*, bidding vs * *heare him* in his word * and ministery, so as at this day for our information in the Lordes will and pleasur with man, we are to goe to the holy scriptures only, and the ministers of Christ deliueringe that which from them they haue receiued: yet *at sundry times and in diuers manners god spake in the olde times to our fathers*, besides by the scripture of the old testament, as by his prophets, by dreames and, visions, and by vrim: well therefore might prayer and fasting be, not only the ordinance of god for the castinge of Sathan out of the bodyes of men, but also reuealed and made known to be such to the Church of god then, albeit the same were not mentioned in the old testament. From this argument the *Dis.* proceedeth to a second, wherein also there is as little art: taken from the testimony of *Thyreus*, and that he doth in these wordes

heb. 1, 1.
math, 17. 5, Luke 10, 16.
heb. 1. 1.
1 Sam. 28. 6.

But in saying that the same meanes doe continue nowe in the church, that were in vse before the comming of Christ: that his maisters the popish exorcists, will condemne as an error in him. For one of them saith, that the wayes of casting out diuells in the olde Testament, iam vetustate, si non alia de causa antiquatæ sunt, et abolitæ, *as being growne in dotage, are nowe abolished for their age.*

pag. 43.
Thyreus par, 3. cap. 41.

Behold his confutation. Surely this man was barrayne of arguments, otherwise he would neuer haue run to *Thyreus* for so absurd a one as this is, to conuince me with. If he had produced the testimony of an antient father or late writer he had said something: and yet it had bene *argumentum in-artificiale, an argument wherein were no art at all*, especially in a matter of religion, which is to be decided by the holy scriptures and not by the writings and opynions of men. But for the convincing of me a minister of the gospell, to produce the saying of *Thyreus* a *Iesuite* and such as hath neither sap nor sauour in it, is to beate the ayre, & not to dispute. Thus he may as well conuince me in not so fewe as an hundred seuerall points of doctrine, as the nōber of sacraments, the presence of Christ in the bread and wyne, &c. wherein the Iesuite dissenteth from that which I with the church of

God

god doe hould and maynteyne.

M. Darrell holdeth that in the Apostles time, there were two sortes, or kyndes of casting out diuels, the one ordinary, which was in the church before the comming of Christ: viz. fasting and prayer, and the other, extraordinary, viz. commaunding of Sathan to depart in the name of Christ. pag. 43.

Of this latter kinde of eiection of Sathan there is no question, the doubt is whether the first was in the church in the Apostles time and that resteth to be discussed. Seeinge wee reade of a castinge out of diuells by fastinge and prayer, euen then when Christ himselfe was vpon earth: (for Christ saith not, *this kinde shall not goe forth* as speaking of the time future, or that which afterwardes should be, but *this kinde goeth not out,* as meaning of the time present, & that which then was done or in vse:) and that after this manner the Apostles did not dispossesse the diuells as is made euident (I trust) where I treat of this scripture: it must needes be that this kinde of eiection of vncleane spirits, viz. by prayer or prayer and fasting, was in the church in the Apostles time. And this is confirmed by these wordes of our Sauiour: *If I through Beelzebub cast out diuels, by whome doe your children cast them out? therefore they shall be your iudges. By whome* (saith Christ) *doe your children cast them out?* as if he had said, though Beelzebub or by the spirit of god? by which interrogation is insinuated, doe they it not by the spirit of god? for you say not of them neither will saye, that that they doe, is done by the diuell: *therefore* that is, because you say that your children cast out diuels by the spirit of god wherein indeede you say truly: and in the meane season affirme that I cast them out by Beelzebub: and so of the like actions, done by the same finger, giue a contrary iudgment, which is a most vnrighteous thing, *they shalbe your iudges*: that is in the day of iudgment shall testify against you: according to which testimony, god shall iudge you. It is now to be considered, by whome and by what manner this was done, whether by the Apostles, or some other which had frō Christ receaued the same power with them ouer vncleane spirits, and so by commaunding Sathan to depart in his name, or by some other kynd of men, and after an other manner: First then we are to knowe that by those which are heere called *your children,* meaning Iewes which in Christ's time cast out diuels, cannot be vnderstood coniurers, because they cannot well be said to cast out diuells as is heere saide of these: for *how can Sathan driue out Sathan?* but specially, for that Christ approueth of this eiection, and secretly confesseth it to be done by the spirit of god, Neither hereby may we (although many doe) vnderstand the Apostles or Disciples, nor yet any who expelled euill spirits by commaunding them in the name of Iesus Christ: bycause

math. 17. 21. marke, 9. 29. math. 12. 27. Luke 11, 19. marke. 3. 23.

these

these their children the Pharises confessed to cast diuells forth by the power of god, but this as they denyed to Christ, so it cannot be but
math.10.24. that they would deny the same also to all of his houshould, & to who soeuer that should playnely and directly in his name, and by any power receaued from him cast forth Sathan: for *the disciple is not aboue his maister, nor the seruant aboue his Lord. It is enough for the disciple to be as his maister is, and the seruant as the lord. If they called the maister of the house Beelzebub, how much more them of his housholde?* And as the pharises because of theire extreame mallice against Christ, which must needes extend it selfe to his disciples, could not but be farr from the approuing and commending of any greate worke done in the name
John 11,48. & 12,10. of Christ, so also for that they could not indure that the people shold *beleeue in him*, but when any myracle was done that might cause or helpe forward that same, they were readye to burst for anger. That this generation of vypers then, who excommunicated the blind man
Iohn 22. 34, for bearing witnesse to the work that Christ had wrought vpon him, and *ordeyned that if any man did confesse that he was Christ, he shoulde be* excomunicate *out of the Synagogue: who consulted togither to put Lazarus to death, because for his sake many of the Iewes went away, and beleued in Iesus*: would acknowledge that worke to be done by a deuyne
Iohn.12.10, power, (and so allowe and commend it) which was done in the nāe and power of Iesus Christ, and was very effectuall to bring the Iewes to beleue in Christ, as they did heere of this eiection of diuells performed by their children, as a thing euen impossible. For these two
Luk 10,17. reasons it cannot be, that they who are saide heere to *cast out dyuelles*, were either of the Apostles or 70. disciples of Christ, or any other that by power communicated from Christ did in the extraordinarye manner cast forth wicked spirits. If therfore euil spirits were cast out of some in the Apostles time, and not by the Apo[illegible] or by any others after that extraordinary manner the Apostles [illegible] viz. by commaunding of Sathan to depart in the name of Christ Iesus, as by the Scripture is manifest: must it not needes be, that then there was an other manner of eiection besides that extraordinary vsed by the Apostles and disciples of Christ? and why may we not say, that it was
math.17,21, marke 9, 29. by prayer, or prayer and fasting, considering those wordes of our Sauiour, *This kinde can by no other meanes come forth, but by prayer and fasting?* The former of these Caluine writinge vpon this very place, doth not only affirme, but also confirme and proue out of the scriptures, and to the latter he doth very much inclyne, although he doe
Calvini harmo. not fully auouch the same.

Filios eorum quidam accipiunt &c, their childrē, sōe take for the children of that whole nation: and some thinke that the Apostles were so called. Others

referr

referr them to the olde Prophets. But I *doubt not but that he vnderstandeth the Exorcists of whome then there were many among the* Iewes, *as appeareth by the* 19. *chapter of the Acts. for it is likely that they did iudge no better of the disciples of Christ, then of the maister. And presently after* speaking of the originall of these *Exorcists* he saith this: *Ita fieri potest vt inuocato Dei nomine, dæmones fugarent &c. so it may be, that by calling vpon the name of god* (that is by prayer) *they did cast out diuells and the people hauing had experience of such power of god, did rashly ordeyn vnto themselues an ordinary function.*

But the *Disc.* laboreth to confute, first by producing M. *More* his contrary iudgmente. I answere, that M. *More* and my selfe are fellowe ministers, and that the same is no more a conuiction of my opinion then mine of his. And what although we dissent not only here in, but in some other points also concerning the doctrine controuerted, which the *Disc.* I warrant you seteth out and pursueth to the vttermost are we not men and subiect vnto error as well as others? And is it such a rare matter to see two differ aboute the interpretation of the same place of scripture and of such vse, as the same (forsooth) must needs be published to the worlde? surely nothinge lesse. But this vse wee may make of it, that the same considered, it is not likely there was any such deuise or confederacie as the *Disc.* affirmeth in the 15. page of his *Discouerie.* His wordes be thes. *Of these premises it woulde peraduenture anger them, if any should collect, that in all likelihoode, seeinge neither by learninge nor sufficient argumentes, they coulde heretofore preuaile, for the settinge vp of their presbiteriall conceits, they thought to supply: there wants therein, by this deuise of castinge out diuels.* In pressinge the difference in opinions betwixt vs, the *Disc.* ouerthroweth the *liklihood* he here speaketh of, more then he was aware. Secondly, he goeth about to conuince me by two arguments of his owne: the first where of is sett downe in these wordes. *To hould with* M: D*arrell, that there was an ordinarie meanes to cast out diuels in Christs time, doth derrogat much from the honor of his miracles in casting out satan.* I answere, no: no more, then to hould that there was then an ordinarie meanes to heale other diseases and infirmities of mans body, doth derrogat *from the honor of his miracles.* in healinge persons so diseased or affected, but here of he giueth a reason: *for the infidels might haue surmised, that Christ had done it by the ordinarie meanes, hauinge vsed the same secretly with-out there knowledge,* The vnbeleuing Iewes coulde no more surmise thus, then in his curinge of naturall diseases, that he did the same by naturall meanes, or medicines secretly applied vnto them before. And neither of these coulde they in any reason so much as surmise, consideringe the infinit number he healed, and that immediatly, so soone as he saw pag. 44.

 them

them, yea often times before. vpon the touching of the hem of his garment. His seconde argument followeth. *moreouer, it maye argue the extraordinarie meanes to be superfluous: there beinge then an ordinarie, meanes, and that of such facillitie, as will after appeare.* no. for the expulsion of satan by the extraordinarie meanes. ct. by a worde, so as Christ no sooner spake. or the Apostles in his name, but the euil spirit went out: did most manefestly and palpablie (as I may saye) sett forth, or publish and preache to al men, the dietie of Christ Iesus: which the ordinarie by callinge vpon the name of God, did not. 2. The extraordinary and miraculus eiection by a worde, yea some times by the very shadowe of one, so guifted, or kercheiefs or handkercheifs carried from such, argued a far greater power and authoritie ouer vncleane spirits and so did more commende and dignifie such persons and there ministrie, then the eiection by the ordinarie meanes. The extraordinary therefore, was not *superfluous* but of singuler vse, notwithstandinge there was then an ordinarie meanes. Neither is the ordinarie, of such *facillitie* as the *Disc.* imagineth. Is it so easie a thinge to pray, or to be so affected with the miserie of an other, as to sende vp sighes or grones to the Lord in their behalfe? Indede to babble or to vse the labor of our lippes for our selues or others is an easie matter, commō to the prophanest that liue: but to labour inwardly in our spirits, or to offer vp a spirituall seruice acceptable to God in Christ, or as the Prophet David saith, *to lift vp our harts to god,* with sighes and groanes for our selues or others, they beinge fast glued to the earth, and naturally giuen to looke thyther, is a verie vneasie hard and difficult thinge: and far more vneasie to continue and holde out any time therein: & hardliest of all can wee be contented, and that for the good of an-other, to waine our selues for a daye from meate and drinke, and all other comfortes of this life: Our profits and pleasures, afflictinge & humblinge our soules together ther with. That this is not a matter of such *facillitie* as the *Disc.* affirmeth, lamentable and dayly experience doth shewe. But if we will speake of a *facillitie,* in castinge out deuils, then must we goe to Christ & his Apostles, who no sooner spake the word but it was donne, yea som times with more *facillitie* then a worde, as is layed downe before.

M. Darrell confessing the necessity of fayth in the said ordinary meanes, saith: that neither the faith of doing myracles. nor the iustifying faith is therein necessary: but that the temporary, or historicall faith may suffice. It being here obiected, that an historicall faith sufficing, (as is before expressed) and that the prayer and fasting in such as haue but that faith cannot please god: it will followe that the ordinary meanes which Christ hath left in his church for casting out of diuels as necessary, is such a meanes as is not

accept

pag. 44.

psal. 25. 1.

pag. 45.

acceptable to almighty god: M. D*arrell answereth, that the consequence is not good, and so that poynt lyeth.*

And so he answereth againe, and againe will, if the *Disc.* sholde ympleade him a thousand times. Surely one wolde thinke this argument followeth not. *The prayer and fasting of such as haue only the temporall or historicall faith, cannot please god in Christ, to the obteyninge of any spirituall blessing: therefore not to the casting out of sathan, or obteininge of their corporall benefit: and so by consequence, wee haue a meanes to cast out diuells, if this be one, which is not acceptable or pleasing vnto god.* Yf the *Disc.* reply that he doth not so vnderstand the *Antecedent*, or first part of this argument, as I set it downe, then I ment not to deny the argument, neither doe I now, but the *Antecedent*, which must be this *The prayer and fasting of such &c. cannot please god to the obteyninge of any blessing*, (that is so farr preuaile with god) otherwise he concludeth nothing. Now this is false. For the prayers and humiliation of the wicked, may auayle with god to the obteyning of a corporall benefit, and remouing of a temporall iudgment from himselfe or an other, and such is possession, and deliuerance therefrom: albeit the sae is not effectuall to procure a spirituall blessing, as the remission of sins and such like. *Ahab* fasting and humblinge himselfe, though it were but outwardly and not in soundnesse and syncerity of hart, did thereby escape not only himselfe, but his sonn also that punishment which otherwise had certainly ouertaken them both. *Thou shalt not* (saith the lord by *Moses*) *doe iniury to a stranger, neither oppresse him: yee shall not trouble any widdowe, nor fatherlesse childe: if thow vex or trouble such, & so he call and cry vnto me, I will surely heere his cry.* And a little after: *if thow take thy neighbours rayment to pledge, thow shalt restore it vnto him before the sonne goe downe: for that is his couering only, and this is his garment for his skyn: wherein shall he sleepe? therefore when he cryeth vnto me I will heare him: for I am mercifull.* Shall we thinke now that god heareth not the prayers or cryes that the stranger, widdowe, fatherlesse, &c. send forth to the lord out of the anguish of their soules, and greuousnes of their oppression, except they be such as be indewed with a iustifying faith? god forbid. For howsoeuer it is certaine that in thes and in such like cases the eares of the lord are open to such, & theire prayers most auailable with god: yet are they not shut against sinners but god heareth them thus far, as to deliuer them from the oppression they are in, and to take vengeance of their oppressors. And it is to be obserued that we haue no such limitation here. Is it not thus saide by the lorde? If the stranger, widdowe, fatherlesse childe that feareth my name, call and cry unto me, I will heare: but more generallie, *yf any widdowe or fatherlesse childe* whatsoeuer, being iniuried, or oppre-

1 kinges 21.21. 27.29.

exodus 22. 21. vers 23. vers 26.27.

ssed

ssed, *call and cry vnto mee I will surely heare.* Thus then it is. God doth heare the sighings and cryes &c. that wicked men in their miseryes, or imminent daunger thereof doe send forth vnto him, and delivereth them, as the creator ready to shew mercy to his creature, which although as a sinner he abhorreth, with his prayers and all his sacrifices, yet as his creature he loueth, and hath compassion of, specially in misery, as appeareth by the places of scripture aboue written: where this is set downe for a reason, why he will surely heare the oppressed stranger, widdowe, fatherlesse &c. *for I am mercifull:* also by that saying of *Dauid: The lord is good to all.* And herein we shall be further confirmed, if we call to minde, how the lorde in respect of our creation calleth himselfe our * *father*, and vs in the same respect his *sonnes and daughters*: well therefore may god heare his children by creation, in a matter pertayninge to this life, seeing also in the thinges of this life he is so aboundantly gratious vnto them: But concerninge the life that is to come, or spirituall blessings in heauenly things, it is no marvaile though he heare them not at all, but only his sonnes by adoption, considering he will bestowe no such * treasures vpon them, & that Iesus Christ maketh no * intercession for them: in whome only and for whose mediation, such requests are accepted of god.

psalme 145.9.
Deut. 32. 6.18. 19.
Luke 3.38.
math. 5,45.
psalms 145.16
acts 14.17.
math. 1.21,
actes 13.48.
ephes. 1.3.4.
Tit. 1.1,
Ioh. 3,15.16. & 10.28,
Luke. 16,11.12.
Iohn. 17.9.
1 peter 2.5.

But an other point may not be left asleepe. Darrell saith that in the said place of Math. 17. 20. that the faith there mentioned, is to be vnderstoode to be the faith of doing miracles: That the Apostles were reproued for theire weaknes in that faith: And that if the same had bene stronge enough, they might haue cast out the wicked spirit mentioned in that Chapter, verse 21. without prayer or fasting: whereby it followeth (for ought that dull men cā discerne) that M. Darrell houlding (as is before mentioned) that place of scripture to be a secret ordinance for the continuance of fasting and prayer, as the meanes to cast out diuells, and that therein by faith is vnderstood the faith of doing miracles: (which if it had bene strong enough in the Apostles prayer and fasting had bene superfluous) it will followe it is thought, that the historicall faith will not serue his turne, but that it must be the faith of doing miracles: which must be vnderstood for the faith that is required of necessity, when there is neede to cast out diuells. So as if he want that, he may (by his owne doctrine) cast his capp at them.

pag. 45.

Marke (Good Reader) his noate of attention, or preface before my assertion: *but an other poynt may not be left asleepe:* and after his collection there-vpon, *the casting of a capp*, ymagine his owne into the ayre, and you shall see the man marueylously tryumphing: so that either now sure he hath the victory, & that he hath got also out of my owne wordes, or els he will neuer haue it. The *poynt* I affirmed was, that *the faith mentioned Math. 17. 20. is to be vnderstood of the miracu-*

lous faith: and heereof I gaue two reasons, which are heere likewise set downe. There-vpon saith the *Disc. it followeth, that Dar. holdinge that place of scripture to be a secret ordinance for the continuance of fasting and prayer as the meanes &c.* I answer, that all that he inferreth was true, and very fitly collected, if I held the place he speaketh of viz. *Math.* 17. 20. to contayne in it the ordinance wee speake of. But all men knowe that it is not *Math.* 17. *verse* 20. which were most absurd: but *verse* 21, *viz.* these wordes: *This kinde goeth not out, but by prayer and fasting.* Yea the *Disc.* himselfe confesseth the same, but the leafe before this, page 43. Thus in a word we see his collection and boastinge to be meerely in vayne. Yet for our better vnderstanding and further answer, we must remember: that two kindes of expulsion of sathan are heere spoken of: one extraordinary, wherein the miraculous faith is required, verse 20. and an other by an ordinary meanes, viz. praier or prayer and fasting, verse 21. and here howsoeuer the iustifyinge faith is to be wished, and is best: yet the faith temporall, or historical may suffice, for the expelling of sathan after this manner, or by the ordinary meanes, which standeth not somuch in the *faith* of the person therein vsed, as in the mercye of god obteyned, man vsinge the meanes which to that end he hath ordeyned. And as this faith may suffice, so it should seeme that it hath or shall: for we reade that in the day of the lorde, some workers of iniquity shall say for themselus *lord haue we not in thy name cast out diuels?* why should we vnderstand this of *Iudas* only and such as he, who by a word cast out diuells, seing that manner of eiection continued so small a time in the church: And not as well of the sonnes of *Sceua?* (and such as they) who it is probable cast out diuells by the ordinary meanes, where-with they had mixed some adiurations, (where vpon they were called *Exorcistes*) added thereto in that and former time when all things almoste were corrupted, and as it is very likely vpon some imitation of the prophets, who had (no doubt) cast out diuels by adiuring or commaunding the spirits to goe out in the name of the lorde: as the papists doe nowe in the ymitation of Christ and his Apostles: both of them forgetting that they had not receaued any such power ouer vncleane spirits, and therefore should haue refrayned from commaunding or adiuring them. True it is that they were far from casting the euill spirit out of the man mentioned *Acts* 19. the reason I thinke was because they entred vpon that where-vnto they were not at all called of god: for not contented with that manner of eiection they had formerly vsed, because it shewed no such authority ouer diuells, as that performed by the Apostles, and by consequent did commend them nothing somuch to the people, which was the only thing they desired: they at

math, 7. 22.

acts, 19. 13.

tempted to cast *euill spirits out* of sundry *in the name of the lord Iesus*: no maruaile therefore though they had no better successe therein, albeit they percase after an other manner, I meane the ordinarye meanes both before & after that dispossessed diuers. And why doth this seme so strange and incredible to some, as I known it doth? why may not a wicked man be as well an instrument to cast out diuells after the ordinary, as the extraordinary manner? and out of the body, as well as the soule of man? seing especially this latter is a far more worthy work. If we obiect as (I thinke) we can obiect nothing else, that god heareth not the prayers of such, nor regardeth their humiliations: that is answered already.

Their powerfull preaching is annexed for a meanes to prayer and fasting. Whereunto may be added the word of God (as the story saith) which pag.50. *the diuells (forsooth) could not indure to heare, but would be gone. And so you see them fall into the said popish follies, makinge the signes of possession, the meanes and causes of dispossession.*

VVee doe not, neither euer did affirme, that these are the meanes ordeyned of god for the castinge of sathan out of the bodyes of men, for we doubt not but that without the vsinge of either of these he may be expelled, as it was in the dispossession of *Kath. Wright* and *Darling*. Yet notwithstanding we thinke that in this said worke ther is good and holy vse thereof. First, because in this case, men *wrestle not against flesh and bloud, but against principallityes and powers, and against the worldly gouernours,, the princes of the darknes of this world, against spi-* Eph.6.10. *rituall wickednesse which are in the high places*: It standeth them therefore vpon, to take vnto them *the whole armour of god* that they may be able to resist so strong an enemy, and hauing *finished all things stād fast*. Now part, yea a principall part of this *armour*, is *the word of god*, matth.4. euen *the sword of the spirit*: And herein we haue our blessed Sauioure for an example to imitate, who when the deuill in an extraordinarye and visible manner appeared vnto him, speaking also vnto him, he resisted and ouercame him by the word of god. Secondly, because the 1.Pet.5.9. reading, interpreting, & applying of the holy scriptures serue to strēgthen our faith, whereof there is neede: for *resist (saith S. Peter) the diuell stedfast in the faith*. 3. to stirr vp whatsoeuer guift of prayer is in vs, or feruency therein, and to worke the true humbling of vs vnder the mighty hand of god. But admit we hould reading & expoundīg of the word of god were meanes of dispossession, yet that followeth not there vpon which the *Disc.* from thence collecteth viz. that wee *make the signes of possession, the meanes & causes of dispossession*. Did we euer hould the reading and preaching of the word, to be signes of possession? surely no: for these signes are nothing else but the fearefull

effects

effects and operations which sathan beinge within the body of man sendeth forth: in which nomber to place the worde of god and preaching thereof, is a most sottish and impious thinge: and simple men though we be, yet I trust wee were neuer so absurd: which beinge so, the *Disc.* collection is not worth a strawe.

But saith he, *it is most apparant by* M. *Mores conceite, who thinketh prayer more necessary, then the signes of possession mentioned in the scriptures, for the true discerning of those who are possessed.* pag. 50.

It appeareth that M. *More* doth not say altogither so, as is here mentioned. But be it graunted: doth he therfore make prayer a signe of possession? is so one & the same thing, *a signe of possession, & meanes or cause of dispossession?* Behould how the *Disc.* argueth. *By prayer a man may discerne of those that are possessed*: ergo, *prayer is a signe of possession.* If this be a good argument then are these also: By the guifte called the *discerning of spirits*, the Apostles trulye discerned of those that were possessed, as the *Disc.* affirmeth pag. 28. *ergo*, that guift is a signe of possession. By the knowledge of the signes of sathan possessing one, mentioned in the gospell, wee may trulye discerne of those that are possessed: *ergo*, that knowledge is a signe of possession. And so the Apostles were possessed, & all indued with this said knowledg for where the proper signe of a thing is, there is also for certainty the thing signifyed thereby. Againe, by good skill in phisick, one may trulye discerne of a feuer: therefore skill in phisick is a signe of a feuer. Thus to reason doth very ill beeseme *a batcheller of artes*, much more *a batcheller and* Doctor *of diuinity*. But this much worse: professed deuines to charge falsly (and that in print) a preacher of the gospell, to hould, that *prayer is a signe of possession*, where-vpon followeth, that al which pray are possessed.

OF CHAP. 9.

Of the signes whereby M. *Darrell & others doe discerne (as they say) when sathan is expelled.*

M. Darrells ignorance maketh him (as it seemeth) in this point confident. He is peremptory, that because it is saide in the scriptures: that the spirits of the lunatike, when he was cast out of him did cry and rent him sore, & that he lay as one dead: that therefore these three are infallable signes appointed of God to knowe when one is dispossessed, Nay rather then fayle hee will be content with one of them, as in his dealing with Thomas Darlinge heereafter will appeare. pag. 50

VVhere-vpon I houlde these three for *signes whereby to knowe when one is dispossessed*, as signifying the egresse of the spirite, I haue before declared: it remayneth therefore only that I answer to those obiections the *Disc.* maketh against them. The first wherof is this:

Some lewde knaue may easily counterfeyt these signes: ergo &c. I answer, that none can counterfeyt, that is, doe the like to any one of them, much lesse can any counterfeyt them all. For the holy ghost speaketh not of a naturall *cry*, sent forth by mans voyce or power, the like wherevnto an other man may vtter and so counterfeyt: But of a supernaturall *loud cry*, sent forth by a supernaturall power, I meane, the diuells: for it is said, *the vncleane spirite cryed with a loud voyce and came out of him*: in like sorte it is said, *the vncleane spirit tare him*: nowe one would thinke that both the hand and tongue of man were too short to performe that is done by the diuell. It is besides said of the possessed childe mentioned *Mark. 9. that when the spirit was gone out of him, he was as one dead, in somuch that many said he is dead.* meaninge that howsoeuer he was not indeede *deade*, but had life remayning in him, yet he was in all things like to a *deade* body, without any appearance of life, starke and stiff, the pulses not beating, nor taking breath &c. like to a man in a swound. in whome although there be life, yet no such thing appeareth to be. Euen so it was with the dispossessed child, where-vpon the people which thronged about him tooke him to be *deade*. Nowe this *lewd knaue* cannot *easily* nor yet possibly *counterfeyt* Howsoeuer then, were our 10. dispossessed persons counterfeites, as the *Disc.* will haue them, there crying, renting, and fayning to lye as dead, an other as lewde might easily counterfeyt: yet to say that one may counterfeyt *the crying, renting sore, and lying as deade*, mentiõed in the gospell, and caused by the diuell, is both absurd & impious.

marke 1.26.

vers 26

His second obiection is set downe in these wordes. *M. Darrell confessing, that in the Apostles times, some spirits were cast out more easily then others, might in reason haue thought, that those that went out so easily, did not so greuously torment the parties at their casting out, as the rest did.*

pag. 51

True, *not so greuously torment at theire going out, as the rest did*, therefore not *greuously torment* at all, and so of the other signes. This followeth not, as euery childe may se. Two malefactors are whipped (ymagine) for one and the same falt, by two seuerall tormentors: the one being beaten by the more cruell man, hath 40. stripes: the other by him that is lesse cruell hath but 20. By this reason now of the *Dis.* this latter was not beaten at all, for he was not beaten *so greuously* as the other was.

pag. 51.

His third obiection followeth: *And somewhat it is that although there are diuers mentioned in the scriptures, to haue bene dispossessed by our Sauiour Christ and by his Apostles: yet it is said of none but of the lunatick Mark. 9. that when Sathan departed, the spirit either cryed, or rente him sore, or that they lay as dead. To make therefore such particularities in one, a generall rule to all, argueth greatly the weaknes of his iudgment.*

The

The *Disc.* is greatly deceaued, for of an other *Mark.* 1. (a man and not a childe, as the *lunatike* was *Mark.* 9.) it is said, that when he was dispossessed, *the vncleane spirit tare him*, and that he *tare* or rent him *sore* appeareth by *Luke* 4. where the same story is set down. Secondly it is written, that *he cryed with a loude voyce, and came out of him.* And in the 8. of the *Acts, that the vncleane spirits crying with aloude voyce, came out of many that were possessed.* And in that this is not saide heere of a particuler person, as *Mark* 1. *&* 9. but of *many*, it is therby playne, that it was an vsuall thing with the spirits, to send forth or cause *loude cryes, when they went out of those they possessed.* Thus hath the *Disc.* in saying that *none but the lunatick Mark 9. either cryed, or was rent sore*, vttered vn-awares a manifest vntruth, and therein shewed no greate learning or iudgment, who vpbraydeth others with *ignorance, weaknes*, and *want of iudgment.* VVe reade not indeede in euery place where mention is made of casting out diulls, of these 3. effects, *that they cryed, were rent sore, and lay as deade*, but only in the 9. of *Mark*: nor in any place besides, that they in that case were for a season *as dead*, and had the *Disc.* said either of these, he had said trulye: yet notwithstanding it is very probable that thus it went with the dispossessed generally: for in the 17. of *Math.* and 9. of *Luke* where the dispossession of the *lunatick* childe is set downe, there is no mention neither of *crying* * *nor renting*, nor *lying as dead*, yet by the 9. of *Mark* it is cleare that when the diuel went out of him *he cryed, was rente sore, and lay as deade*. In the 4. of *Luke* we reade of the dispossession of one of *Capernaum*, whome Christ met in the synagogue, but we heare nothing of any *loude crye* that then was sent forth, yet by the 1. of *Mark* verse 26. where the same myracle is recorded it is playne there was such a cry: for it is said, *the vncleane spirit cryed with a loud voyce.* In that there is then no more mention in the gospell of these I call *signes of dispossession*, it is not because they which were dispossessed, did not *cry*, neither were *sore rent*, nor lay for a season *as deade, at the going out of the spirit*, but only the *lunatike Marke* 9. whereof fewe will doubt, these places compared and considered with that of the *Acts*: But for that the holy *Euangelists* labouring after breuity doe (vsually) report only the said greate workes with some fewe circumstances, as out of whome the diuell was cast, where and specially by whome & in what manner it was done viz: by the word or commaundement of Christ: without describing at large the manner of sathans vexing the sayde party, either while he held his possession, or when he went forth, the 9: of *Marke* only excepted, where both these are performed: & therfore it is that els-where we reade not of all the 3. signes, and not because other dispossessed persons did not *cry* &c: when the spirit went

Marke 1, 26. vers. 7.

vers. 18. vers 42.

* In Luke there is mention of renting or tearing, but that is to be vnderstoode of the time of his possession and not after that Iesus rebuked the deuill, and commaunded him to goe forth & so of the acte & instant of his egresse.

vers. 35.

out, but only he. And where the *Disc*: saith that *rather then fayle* I *will be content with any one of them*: I answer that howsoeuer I think these 3: signes were vsually heard and seene in the egresse of the spirits, yet it may be not alwayes, but sometimes two or percase one did suffice to signify the same, and yet are not the other therefore in vaine because the more signes the more we are confirmed in the dispossession of one: for why may not this as well be true of the signes of dispossession as of possession? where all the signes are not required, but some of many may suffice, as hath bene shewed before: yea what & if we should see one *bowed togither*, so as he could not lift vp himself, as the * possessed woman was *Luke* 13. might we not well thence gather (especially if we perceiued that it was not naturall) that he had a spirit causing the infirmity of body, and that he was so bound by sathan? And yet this is but one effect or operation of sathan: & so but one signe of possession. And why one signe may not suffice to signify the spirits going out of a man, as well as this being in the body of mã I for my part doe not see neither doe I think that the *Disc*. can shew any reason. And although be it one, or more, there is singuler vse of the signe or signes, to signifye the egresse, as I haue shewed before, treating thereof: Yet are the signes of dispossession of no such absolut necessity, as the signes of possession are, as might easilye be shewed. And therefore I will not deny but that one may be dispossessed, and none of these signes appeare, which is more: the health and ease of the party from all former vexation by the diuell, declaring his deliuerance from the diuell, as it is in naturall diseases: yet I think it falleth out thus very seldome if euer, for the reasons formerly giuen by me. Vnderstand me of the eiection of sathan by the finger of God, & not of his voluntary egresse as is in the papacy, which may well alter the case. And so is T*hyreus* fully answered saying, *non raro fit vt spiritus descendant, nullis sui discessus post se datis signis. It is often seene that sathan departeth, leauing no signes of his going*: which the *Disc*. in the ende of this Chapter obiecteth out of him against me.

* vers 11. for it is very likelye shee was possest.

de Dæmon. cap. 3 a. sect. 20.

From these signes he proceedeth to certayne other, which my selfe haue obserued in experience, whereof we haue heard before, & saith *that it may not be omitted of whome* I *haue learned them*, euen of *Thyreus* forsooth. But how can this possibly be true? seing *Thyreus* tretise *de dæmoniacis*, from which by my handes these counterfeyts shold haue receaued their directions concerninge the signes, came not to *England* vntill the yeare 1598. they suffring or doinge the same, the one of them I meane *Darling* 1595. and the other viz. the 7. in *Lancashire* 1596.? How greatly also in this respect did the *Disc*. forgett himselfe to make (almost) a whole * booke to this end, to perswade

* meane the [illegible] booke of the Discouerie

the

the world, that *I haue learned* all my skile (forsooth) concerning possession, of *Thyreus* the *Iesuite*, and in the same booke euery where alleadge him to confute me: whereby appeareth that *Thyreus* and I dissent in iudgment as much almost as two can dissent about the doctrie in question: & therefore it is very vnlikely that *I haue learned* I know not what from him. He procedeth to obiect against the signes heard and sene at the dispossession of the parties controuerted as followeth.

The cheif assurance, that M. *Dar. and* M. *More had, that sathan had left Iane Ashton, was her owne wordes, viz. when rising from her fit, she said he is gone, he is gone,* I *am well,* I *thank god. And hauing wept in the said fitt, shee also saide, that then* Sathan *departed from her. So as heere we haue a newe signe of Sathans going out of one: viz. the wepinge of the party.* pag.55.

That M. *More* hath said no such thing, as the truth is, so it is probable heereby, for that the *Disc.* in the margent hath not noted the article and page, as his vsuall manner is in other places, which if he could haue done, he woulde neuer haue omitted. And truly for my owne part (god is my witnesse) I neuer said so, yea it was farr from me, much lesse did I depose so, as the *Disc.* affirmeth, yea what need it, seeing besides her most extreame tormentes at that time, I (with many more) sawe her lye as dead for a season: which had I forgotten as it is not likely, yet thereof the story of the 7. in *Lancashire* written by M. *Dickons* (one of the coppies whereof I had) would haue put me in minde: 1. heereof also I was neuer deposed nor examyned, no nor yet concerning the 7. in *Lancashire*, saue the first time I was befor the Bishope a worde or two, concerning them all in generall, as whether I had not seene them before M. *Starchy* writ vnto me, and whether M. *More* had not bene there before he went with me. VVherby appeareth the corrupt dealing of the *Discouerer*, who in the margent hath *Darrell ad art.* 17 *pag.* 144. And whereas in the *Lancashire* story penned by M. *Dickons*, from whence (and not from M. *More* nor me) the *Disc.* hath both this and a great deale more in this said chapter, and elswhere scattered heere and there, there is mention of her *increase of torment* (which as I conceaue is ment by those words *Mar.* 9. *rent sore*) where-vpon these wordes are vsed: *Now in this time they were all greeued to see how pittifully she was tormented* & togither with that he heere mentioneth this, viz. *she was cast into a traunce, and lay as one deade for a while*: he hath of purpose omitted both these: that soe he might weaken that it is saide by me concerninge the signes of dispossession, and withall bring the reader ignorant hereof, to suspect her dispossession, and togither with hers all the rest. To which purpose he proceedeth to the dispossession of *Margaret Byrom*, and the

signes thereof: wherein he dealeth more playnlie and lesse corruptly. I meane especially in that he telleth in the argument from whence he had the same: not from M. *Mores* depositions & mine, but from the *history of the 7. in Lancashire.*

pag. 51.

Margaret Byrom saide that at her reuertinge, after shee had lyen as dead half an houre: shee felte the spirit come vp from her belly towardes her brest, thence to her throat &c. as followeth the history before. *It left behinde it said shee a soare throat, and a filthy smell, that a weeke after her meate was vnsauery.* Heere wee haue the Iesuites stinche. *And besides the most infallable noate amongst* M. Dar: three *signes of dispossession, viz. lying for dead is heere confuted, for this party was reuiued againe before Sathan was gone.*

This word *that* is wrong sette.

This obiection ariseth onlye of the misplacinge of one worde which the writer of this story *M. Dickons* did vn awares: which being placed in his right place the obiection is easily answered: for wheras it is thus set downe. M. *Byrom said* (a) *that at her reuerting, after shee had lyen as dead halfe an houre, shee felt the spirit come vp* &c. it shoulde haue bene thus: *Margaret Byrom sayd at her reuerting, after she had lyē as dead halfe an houre, that she felt the spirit come vp &c.* neither can the firste in any sence or reason be ascrybed to *Margaret Byrom*, as they must needes if we take the wordes as they are by the *Disc.* reported: for she knew not how long she lay dead, no more then a deade body: But very fitly they belong to the writer of the story, as appeareth by the right placing of the word *that*. From *Margaret Byrom* he proceedeth to the other sixe, and out of the *Lancashire* story, setteth downe at large the seuerall shapes that the euill spirits (as it shoulde seeme) caused presently vpon their egresse from them, and presented themselues into theire eyes, as if they had gone forth of them indued with such bodyes: and there-vpon playeth vppon *Darlynges mowse*. And all this to make their dispossession odious or ridiculous if he could, whereas indeede it confirmeth the same. But he saith neuer a word of their most extrame torments, for *renting sore*, their *cryinge loude: their lying all 6· as if they* had bene starke *deade*, which in the saide story are likewise set downe with their seuerall circumstaunces: These thinges he thought good to omitt:

pag. 54.
Thyreus parte 4 chap, 52

Finally, against all the signes of dispossession, and therein the dispossession of our *Demoniacks*, confirmed by the signes thereof, hee bringeth in *Thyreus*, saying: *Sicuti pro voluntate sua &c. As wicked spirits may at their pleasure omitt these signes, so they may shewe them, and yet notwithstanding keepe their possession.* I answer *Thyreus* and graunte that vnderstanding this of the signes which *spiritus ab Exorcistis coacti dant, the spirits compelled by the Exorcists giue, as the putting out of a can*

Thyreus cap, 52. sect. 4.

dle

dle, the breaking of a quarry in the glasse-windowe, and such like ridiculous signes, it is most true: the signes also which of their owne accord they giue, as the sensible and visible (as I may say) going out in such sort as we heare, *vomiting &c.* I doubt not but they *may at theire limited pleasure omitt*: but that they may *shew them and keepe their possession*, especially the signes mentioned in the gospell, as the *Iesuite* will haue it, and that also after the meanes is vsed aright, which god hath ordeyned for the casting out of diuells I deny: for it cannot be that god will suffer the spirites thus to delude & mock his people, which shall be heereabouts occupied in faith and obedience to his owne ordinance: wherein as the wicked spirits would delight exceedingly, thus (I meane) to dissemble an egresse, in handling the persons possessed in such manner as some times they did when they wente out of men, and especially at the time we speake of, so woulde they vse the same full often: yea I trust if it were so, & left to *their pleasure*, and that the diuells were not in this case ouer ruled & brydled by that ouer & allrulig hād of god, all *England* shold haue heard of it before this. Againe were it thus that the spirits might giue these signs & tarrie in men, or that the spirits might *omitt* all the signes mētioed in the scripture whē they goe forth of men, we could not know that the possessed were dispossessed as hath bene shewed, but must needes stand in doubt therof at least for a time, & that time wherin we are affected with the works of god, if euer: whereby it would come to passe, that when this wonderfull worke of god sholde at any time be wrought, the lord should neither be hartely praysed for the same, and receaue that glory that otherwise would be giuen him, nor man receaue sound profit therby. And it is a wonderfull thing to consider how ready the papists are to affirme that their *Exorcists* can & doe compell the spirits to giue such signes as they pleaseof their departure, and neuer once thinke of gods compellinge them to giue the signes mentioned in his word at their egresse, for the assurance of his people, that they are gone out, who without the same cannot possible knowe somuch, nor of his restrayning them to shewe the said signes whē yet they remaine within them.

OF CHAP. 10.

Of M. Dar. and M. Mores conceit: that Sathan being cast out of one, doth presently after seeke to repossesse him.

M. *Darrell like a kinde frende, had neuer to deale with the dispossession of any: but for his care therein, he may be thought to haue deserued great commendation. For his perswasions to such still haue bene, that they should vse all diligence and circumspection, that sathan did not againe reenter into them. This his perswation hath euer bene drawne from a position, which he stifly houldeth: that Sathan beinge expelled out of man, doth seeke pre-* pag. 51

 sentlye

pag.56. *sently after to reenter into him againe: and that it is commonly a very hard matter to withstand him, by reason of his subtiltyes, alluring them by promises, and terrifying of them by threatnings.* And a little after: *his sayde opynion of Sathans seeking to reenter, relyeth vpon a metaphoricall place in the scriptures.*

Math.12.43. *When the vncleane spirit* (saith Christ) *is gone out of a man, he walketh throughout dry places, seeking rest, and fyndeth none. Then he saith, I will returne into mine house, from whence I came: and when he is come, he findeth it empty, swept, and garnished. Then he goeth, & taketh vnto him seauen other spirits worse then himself, and they enter in, and dwell there: and the end of that man is worse then the begining. Euen so shall it be with this generation.* This place of scripture is indeede *metaphoricall* as appeareth by these wordes, *euen so it shall be with this wicked generation:* aud is vsed by our Sauiour, to illustrate and playnly set forth the miserable (future) estate of the Iewes, if they continued in their sinns. The *metaphore* is this. As it is with a man which hath an vncleane spirit cast out of him, if notwithstandinge that great mercy of god receyued, he continue in, or returne to his former sinnes, whereby it cōe to passe that the diuell returning and seeking to enter into him again, doe indeede enter in, which he certainly will, if he finde his old guest such, and that with seauen other spirits worse then himselfe, the end of that man shall be worse then his begining, miserable therefore and fearefull, euen so shall it be with this people of the Iewes, who being in their bloud and filthynes, god washed and clensed and made them his *peculiar people*, and * *cheif treasure aboue all people*, so as they were *the lordes portion and Iacob the lot of his inheritance, and hath* * *carryed them vpon eagles winges*, being so tender ouer them, that * *he that toucheth them, toucheth the apple of his eye*, and * *hath committed to them his oracles*, so as * *to them apperteyneth the adoption, and the glory, and the couenants, and the giuing of the lawe, and the seruice of god, and the promises*: if this people now hauing bene made partaker of these and many other vnspeakable mercies of god, shall returne to their former filthinesse for their intollerable vnthankfulnes their last estate shall be very miserable, and worse then their first: which scripture as our fathers before vs, so we at this day see fulfilled before our eyes, in that as it was said to *Cain*, they are cast out frō their owne land, which flowed with mylke and honney, and are vagabonds and runagates in the earth, & so their estate farr worse, euen seauen folde worse, then euer before. From this scripture I collect these things. First and cheifly, that the diuell beinge cast out of men, seeketh to enter agayne into them. 2. That he desireth the recouery of that pray he hath lost, (that is the possessing againe of the said party) aboue many other prayes. 3. that

Exodus 19.5. Deut.32.9. Exodus.19.4. Zech,2.8. Romans 3,2. Romans 9,4.

he doth recouer and repossesse such as giue themselues to the seruice of sinne, and otherwise can not. 4. That in this case the vncleane spirit entreth not in alone, but with more and worse. 5. that the end or last estate of such shall be worse then their first. Nowe what though this scripture be vsed by the Lord as *a metaphor* or similitude to illustrate an other thing: may we not therefore gather these things from hence? or is there no truth (trow we) in the metaphors themselues vsed by our Sauiour? *Yf the salt* (saith Christ) *haue lost his sauour, it is good for nothing: men doe not light a candle and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.* * *The kingdome of heauen is like vnto leauen, which a woman taketh and hydeth in three pecks of meale, till all be leauened.* In like manner. S. Paule * *A little leauen leaueneth the whole lump.* * *Goe to the pismire O sluggard,* (sayth Salomon) *behould her wayes, she prepareth her meate in the sommer, & gathereth her foode in the haruest. He that goeth vpon coales, his feete shall be burnt.*

math. 5. math. 13. 33. gal. 5. 9. prou 6. 6. prou. 7. 28.

These are *metaphors* and yet in them and a thousand more in holy scripture, there is a certaine and vndoubted truth. That is sayde heere of going *vpon coales, of the Pismire, leauen,* and the rest with infinite more of the like kinde, is very true, notwithstanding the same is *metaphorically* spoken, yea let the *Disc.* shew but one *metaphor* in all the scriptures, wherein there is not a certaine and vndoubted truth: how can it then possibly be that this spoken of *the vncleane spirit going out of a man,* should be vntrue, because it is *metaphoricall*? That this is spoken *metaphorically,* hindreth not at all the truth therof. And wher as the *Disc.* pretendeth as though I did only rely vpon the *metaphoricall place,* and had no other proofe, for that I so confidently affirme as touching the *returne of the diuell, and seeking to enter againe into him out of whome he is gon,* he is deceaued: for a moste pregnante proofe hereof there is (as hath bene already shewed) in the *9. of* Mark where Christ Iesus being about to cast the diuell out of one, and knowinge the aforesaid *metaphore* to be most true, and that *the vncleane spirit being gone out of man will returne, and seeke to enter into the same man againe,* forbiddeth him so to doe, I meane, the reentring or repossessig of the said party, it may be the rather because he was a child: *I charge thee* (saith he to the spirite) *come out of him, and enter no more into hi.* vers 25.
Albeit then one testimony of the Lord Iesus might aboundantly suffice, yet behould a double testimony of his for the further confirmig of vs in this truth: why then doth this seeme some strange or newe doctrine, or odd *conceite,* not onlye to the *Disc.* but to manye other that abhorre the counterfeyting he contendeth for, seeinge it hath such warrant, and is so playnlie set downe in the scriptures? me think

ech if besides we looked into the nature of the diuell and how he stād eth affected both towardes god and man, this should not seeme so strange a thing. Among wicked men he that vniustly possesseth an other mans house, if it so fall out that he loose the possession thereof, yet will he not presently giue ouer all clayme thereto, and seeke no more after the enioying of it: but if by strong hand, bribery: or any other violent or deceiptfull meanes, he can compasse the possession againe, he will surely doe it: if he obteyne it not, yet it is cleare he will doe his best indeuor. As this is generally true, so specially if it be a sumptuons house, and such as wherein the vsurper taketh great pleasure to dwell in, and he also one of great authority, and hating deadly, the right owner thereof. Euen so and much more wicked and malignant spirits (which are principallityes and powers) being as vsurpers cast out of the bodyes of men, the glorious temples for the holy ghost to dwell in: doe seke by all possible meanes to enter into them againe, and repossesse them. VVe all knowe and confesse, that sathā being cast out of the soule of man, which he possesseth so long as we continue the children of disobedience, he doth more egerly besett it, and seeke the repossessing of it, then euer he did before: and this besides that the holy scripture teacheth vs, euery conuert knoweth to be true in his owne experience. Nowe why should not the same spirit take the same course presently after his eiection out of that other part of man, his body I meane: seing not only the scriptures, but the parties likewise so dispossessed out of their owne experience signifye the same vnto vs? This considered there was iust cause I thinke to *perswade* the persons dispossessed as I did, and is set downe before. And small cause is there for the *Disc.* to condemne the reason (among others) of the *diligence and circumspection* required of them: viz. because of *the vnspeakable subtilty of their aduersary the diuell*: which sheweth it selfe, both in his *deceitfull and alluring promises, and terrifying threats:* for who knoweth not that by how much more subtle the enemy is, and we simple, by so much the more *diligent and circumspect* we had neede to be, least otherwise by his cunning and our negligēce he circumuent vs: Neither is any well-instructed Christian ignorant heereof, that the diuell ordinarily, if not alwayes, preuayleth and ouercometh vs, either by promises or threates, therfore it shalbe our wisdome & cheif meanes of safety, to haue a vigilant eye to eyther of these. Thus may the *Disc.* se how palpably he erreth, who (as it may seeme) with his *popish or Iesuiticall Exorcists* (whome in the seconde place he produceth against vs) houldeth *that those spirites which are once cast out of men*, secundo eosdem ingredi, et vexare non possvnt: *cannot enter the second time into the same men, and vex them.* And yet behold

behoulde how he boasteth as if the truth were firmly & vndoubtedly of his side, and as if he had answered all that men haue to say in two wordes, viz. that the scripture *wee relye vppon, is a metaphoricall place.* pag. 58.
But M. Darrell (saith he) *and his frendes will peraduenture be better prouided in this poynt heercafter.* How *Dar.* *is prouided* he nowe seeth: And by that time S. H. is prouided for obiections, I trust *Dar.* will be sufficiently prouided for answers vnto them. And thus much for answer to the obiections made against my opinions, which somtimes I deliuered to the *B.* of *London*, little thinking that the same shoulde haue bene published to the worlde. It remayneth that I proceede to the matter of fact charged against mee: in which two poynts the *discouery* consisteth.

OF CHAP. 11.

How those that tooke vpon them to cast out diuels doe get themselues work, and of their deuises to couer their lewdnes

The Exorcists of both kindes for wante of worke are driuen to theyre shiftes: and like tinkers walke vp and downe from place to place seeking to be imployed. pag. 62.

Obserue heere not somuch the *Disc.* rayling, as his contrariety & thwarting of himselfe: for page 22. he himselfe saith and confesseth, that *when* Kath. *Wright was first troubled, she was by one* M. *Beressfordes aduice sent to* M *Dar.* *at* Mansfeild, *and to one* M *Beckingham to be comforted, or cured of her infirmity.* And concerning the occasion of my dealing with *Th. Darling* thus: *The certainty hereof is, that* M. *Walkeden* (*the boyes grandfather*) *hearing how* M. *Dar. had helped* K. *Wright, procured him to come to Burton, to helpe Darling:* from him he peoceedeth to those in *Lancashire*: *When the 7. in* Lancashire *were troubled* M. *Starky, and* M. *Dee resolued vpon him, and writ their seueral letters vnto him for his repayre into* Lancashire: And lastly as touching the occasion of pag. 25.
my going to *Somers*, he saith: that * *I hauinge a sister in lawe at* Nott: *one Mistres Wallys, she writ vnto me, requesting me to come ouer to see the said Somers:* Herevpon he addeth and collecteth (and that trimlye) thus: *Hetherto it may appeare, how* M. *Dar. hath bene sought vnto.*

Yf this his collection with the premises be true, (otherwise he is greatly to blame to publish them to the world, and that for certayne truthes) how can this also be true, that *like a tinker* I *walked vpp and downe &c.* It is one thing to be *sought vnto*, and an other *to seeke for worke, and to be ymployed.* And thus is the *Discouerer* conuynced by his *Discouery*: and let this suffice for answer and refutation of his *tinkerlike stuffe.*

It is a matter of some difficulty to discouer their shifts and sleightes to that purpose, they haue so many: and by their experience doe manage them pag. 62

so craftely. Diuers of them are heere set downe, and the rest may be supply ed peraduenture by some heereafter. Sometimes they make choyce of some such boyes or wenches, as they thinke are fitt for their purpose, whome they procure by many promises and allurements, to keepe their counsell, and to be (as they tearme it) aduised by them.

The *Disc.* and *So.* heereafter tell vs, how for his counterfeitinge I * promised him he *should neuer want whilest I liued.* 2. * that so doing I *doubted not to procure him a release from his maister:* that besides I allured him by giuinge him first xij. pence, and after that an other xij. pence, but we heare nothing of the promises I made either *Kath. Wright*, or *Th. Darling*, or *Mary Cooper*: nor yet how these, or those in Lancashire were *allured to counterfeyte*. But I conceaue how it is. These were not *fit schollers to dissemble and collude with me as Som. was* and others of that kinde, but counterfeyts of an other kinde, such as I did not confederate or couenant with, as I did with *Somers*: *but at my comming* to their fayned dispossession, *found ill at ease, troubled eyther in their stomack with choller or fleame, or in their belly with grypinges or collick, or in their heade or ioynts with aches or numnesse*: and vppon certaine speaches vsed by me a *reformed* Exorcist began to *suspect them selues to be possessed*, and others also with them: wherevpon they (pore soules) vnawares acted they knew not how the signes of possessyon and dispossession. Did euer one reade any thing more absurde then this? It may be we shall heereafter heare that which is as absurd of *Somers*: but otherwise we seldome or neuer reade the like sottish and ridiculous stuff, as the *Disc.* hath for 8. leaues togither, from page 61. vntill the ende of his first booke. But he procedeth in his childe-ish tale

pag. 79. & 81.
pag. 86.
pag. 82. & 84.
pag. 63.
pag. 63.
pag. 65.
pag. 66.

And these are commonly of the poorer sort, either the children or seruāts, of such persons, as the Exorcists doe well know, to be of their owne stampe, and well affected towards them.

pag. 61.

Heere the Disc. greatly forgate himselfe: for albeit some of our *Demoniacks* were pore, yet was not *Th. Darlīg of the porer sort*, much lesse M. *Starkies* children, whose sonne is to inherite land worth (as I take it) some hundreds of pounds by the yeare. But he worse forgat himselfe in that which followeth: for how could we know the *parents or maisters* of such to be *well affected towards vs*, whome wee neuer knew or sawe in the face, before we dealt in the dispossession of the persons possessed: as they are ready to testify, and one in reason may well imagine of M. *Starky* and *Mar. Byroms* mother, seing we dwelt about 50 myles asunder. He addeth that *we knewe them to be of oure owne stampe*: what he meaneth hereby (because these wordes are som what obscure) we may perceaue by that heere following, set downe

pag. 69:

page 69. *you shall obserue a little wonder: It will hardly be shewed, that any of this sorte haue bene found, but either in the house of Recusants, or of such as haue on the other side pretended some zeale, for they know not what reformation.* Heerein also the *Disc.* was greatlye deceaued, for it is well known that the *parents and maister* of the persons possessed, were not *Recusants*, and *for zeale after reformation* they were so farr from that, as vndoubtedly they know not what that *reformation* he speaketh of meant, no not any of them, *Darlings* frendes excepted. Thus you heare of what *stamp* they were, whose children or seruants counterfeyted, as the *Disc.* tearmeth theire vexation by sathan: whereby it is manifest of what *stamp* we are, that dealt in the dispossessinge of these counterfeytes: which also in the same place he declareth more at large: *Besides it falleth out amongst vs: that they who haue taken vppon them, to haue cast out diuells, haue still bene men of that humour, as being forsooth more pure then the rest of their brethren* where by the way first we may learne, who is *more pure then the rest of his brethren* that is in playne termes *a puritane*: not he as all men imagine, who challengeth some purity to himselfe aboue other men, but *he who is of the humour of reformation*: more playnlie: *he that hath some zeale for reformation.* Yf the cause be thus, as it is cleare it is, there is no cause why these *puritanes* (as they call them) should be hated, despised, abhorred, and so shamefully intreated, as they were rather dogges, then men. It is a good thing (and deseruing loue and reuerence) to desire the *reformation* of that which is amisse in church, or person: a better & more pleasing to god, to seeke and labour after it, so it be done aright and in due order: and best of all and highly accepted before god to be earnest and *zealous* therein. But admit that these men seeke after the *reformation* of those things which be not amisse, and neede not therefore to be reformed: in particuler, admit that it was lawfull for men to reepe carnall things, of those congregations where they sowe not spirituall thinges: to eate of the milke of the flock, though they feede not the flock: for these kind of * *souldiers* to haue wages, albeit they goe not a warfare, and that it were not the Lords ordinance *that they only which preach the gospell, should liue of the gospell:* and that *necessity lyeth not* vpon euery minister to *preach the gospell*, but that the reading thereof sufficeth, and that men may liue of the gospel, although they be not able to preach the gospell, or if they be able, preach little or not at all, or not to the people from whome for their said preaching sake they receaue their maintenance: also that weomen may baptise, in the case of danger or necessity as they call it, &c. Admit this I say, yet notwithstanding forasmuch as those whom men call *puritans*, doe seeke the *reformation* of these things, and others of the same kinde in

pag. 69.

2 tim. 2. 3, 1 cor, 6. 14, 16.

a *zeale of god*, as is hereby manifest, in that for this cause they doe & are ready to forsake father and mother, wife and children, house and land, liberty with all the comforts of this life, yea life it selfe if god cal them thereunto: and are contented in and during this life to be of all men the most miserable: there is small cause why the *Discouerer* and the world with him, should hate, scorne, & so contemptibly vse them as if they were the offscowring of the world, and refuse of the people. *S. Paule* in the 9. to the *Roma. calleth God to witnesse to his conscience,* that he had *great heauinesse and continuall sorrowe in his heart, and that he would wish himselfe to be seperated from god, for his brethren that were*
vers 1. *his kinsmen according to the flesh,* and in the begining of the Chapter follwing, he vseth these wordes: *Brethren my harts desire and prayer to god for Israell is, that they might be saued,* his reasō therof followeth. *For I beare them record, that they haue the zeale of God, but not accordinge to*
vers 1. *knowledge*. If *Paule* were thus affected towards the Iewes, who were so exceedingly violent and outragious in whatsoeuer they went about in their blynde *zeale*, as at large appeareth by the story of the *Actes* of the *Apostles*. because they had in them *a zeale of god*: woulde hee, were he now liuing among vs, be so affected as the most are, towards the *puritanes* as they are tearmed, in whome it is manifest there is a *zeale of god*, be it that it were not according to knowledg? seing they doe nothing in their said *zeale* in a tumultuous, but all peaceable manner: as by prayer to god, and humble petition to her Maiestye the heade, and the body of this Realme met and ioyned togither in Parliament? either would *S. Paule* (trowe wee) call these men in scorne as the *Disc.* doth: * *men of the ouerworne consistorian faction, men of the humour of reformation,* men *more pure then the rest of their brethren, that is, puritanes*: or with others *precisians phantasticall men: &c.* yea of Sathan *Sathanists* as my self haue heard them called: because of theyre *zeale*, admit it were a blinde zeale: who for the blinde zeale that the Iewes had, called them so louingly *brethren*? It is not possible:

As from some thinges which might be obserued, so from these two places, and some other, especially that, page 15. (where vpon certaine worthy premises he collecteth, that *in all likelihood, seing neither by learning nor sufficient arguments, they of the over-worne Consistorian*
pag. 15. *faction could heeretofore preuayle, for the setting vp of their presbyteryall conceyts, they thought to supply their wants therein, by this deuise of castīg out diuells:*) It may very probably be gathered, that the thinge which hath vexed the *Disc.* and made him sweate somuch about counterfeyting, is not the counterfeyting, and teaching to counterfeyt a possession: nor his hatred and abomination to sinne, and in particuler to this detestable cousenage: but his hatred against the instrumentes

which

which god vsed in these great workes of his: whome, together with all of the same *stamp*, as from his soule he hath of long hated, so hereby was the same mightely increased, in that these kinde of men *should be thought to haue such interest in Christ Iesus, as that at their (falsly termed) verball prayers, and hypocriticall fastings, he should as it were visibly descende from heauen, and tread downe Sathan vnder their feete.* This said the *Narrator* before the *Disc.* came forth, *cannot be indured.* whereby we may se he coniectured aright. And mark what he therevpon out of the Apostle addeth: *But god hath chosen the foolish thinges of the world to confound the wise, and the weake thinges of the worlde to confound the mighty.* As if he had said: in that the Lord hath vsed in these rare and great workes of his, such weake and contemptible mē, we should rather considering the lordes manner of dealing, be confirmed thereby in these workes, & further assured that they are of god then kept from beleuing and embracing the same.

These are not dealt with but there must be a great assembly gathered togither in one corner or other: all of them such persons, as they knowe to be their frendes, or at the least as their said frends doe bring with them, and are thought fit to be peruerted. pag. 63.

The falshood of this is heereby manifest, in that M. *More* and I knewe not those persons in *Lancashire* who ioyned with vs in prayer to god for the casting out of Sathan of the persons possessed, as they can witnesse: nor yet any one of them being meere strangers to them all and they to vs: and at *Nott.* also they were generally vnknowne to me neither was their any choyce made by some of *our frendes*, and procuring of men to come, (as is well knowne to them that did come who were not a few) as the *Disc.* suggesteth: Besides this partly argueth, that (were there a counterfeytinge indeede) *these our sayde frendes* were confederates therein, which I think hardly any will fauour. It is maruaile that the *Disc.* affirmed not likewise that all those which haue seene *Somers, Darling*, and the 7. in *Lancashire* in their (pretended) fitts, were not my *frends* (so should I haue some stoare of frends:) or at least that my *frendes* he speaketh of *did bring them*, or procure them to come, knowing them to be such as were like *to be peruerted*, for this he might as truly haue affirmed as the other: & this had bene to some purpose indeede, whereas the other is to none. It is strange therefore that he strayned not himselfe a little further: but though he doe it not heere, yet he saith something els-where bendīg this way: for speaking of the 12. Commissioners, he hath thes words * that they are not to be *impeached, somuch for their want of wisdom, as for their blynding the eye thereof, by their preposterous affections, they held with M. Darrell.* Yf now the principall eye witnesses of *Som.* fitts for

At the dispossession of the 7. in *Lancashire* there were present about 40. & of *So.* at *Nott.* 150.

* pag. 308.

wisdome, learning, and authority were thus affected towardes mee, well may it be that the rest also were: And if by *my frends* I could procure these persons to see *So.* in his fitts, who albeit *for theire wisdome* they were not easily to be deceyued, yet because of their *preposterous affections* were fitt to be *peruerted,* much more by the saide *frends* of myne might I procure meaner persons to see him, more fit to be peruerted then they. And this is to be supposed of the rest of our *Demoniacks,* viz. that the principall and other witnesses of their vexation were likewise blynded all, and euery of them with *preposterous affection,* which no man (sure) will beeleue, the *Disc.* excepted.

The end of the First Booke.

THE SECOND BOOKE

OF CHAP. 1.

Discouerer.

Of M. Dar. intercourse with So. by starts at Ashby, from about the yeare 1592 vntill 1597. for his instruction how to dissemble himself to be possessed.

p. 78.

Darrell

This my supposed guiltynes is prooued two wayes, first by *Somers* accusing me to haue taught him: Secondly, by circumstances arguing the same: deposed by diuers witnesses. In the accusation we are to obserue first, the accuser: secondly the accusation it selfe, lastly the circumstances confirming the same (as is pretended) deposed by others.

The accuser is *William Somers,* a yong man about the age of 22. yeares: who first is knowne to be a notorious and infamous lyar: for

4

4. times hath he varyed with that double and false tongue of his: somtimes affirming, at other times denying all counterfeyting: and euety of these times openly, and to an infinite nomber of men. 2. By his owne confession he hath counterfeyted a possession: and if that were so, prophaned the holy exercise of prayer and fasting: and is therfore most vile and abominable. 3. Yf he haue counterfeyted, he is a most horrible blasphemer: hauing sometimes said *there is no god:* and sometimes vsed these wordes, *I am * god: I am Christ*, as is deposed. 4 He is a forsworne wretch: for he hath sworne both wayes, that hee hath counterfeyted, and that he hath not counterfeyted: yea with an execration, betaken himselfe to the diuell if euer he counterfeyted: he must needes therefore be forsworne. In regard heereof I answer that forasmuch as ther is only one witnessinge against me, I ought not therevpon without further proofe, neither by the " lawe of god, nor by the ciuill lawe, be held and adiudged as guilty. 2. I haue to all the articles framed against me out of his accusation, answered negatiuely and me thinketh were I a priuate man, in regarde of my education, yeares, and life, I should be credited rather then *Somers*: much more being a minister of Christ Iesus and preacher of his gospell. 3. Besides my owne oath and protestation against this single accuser, * learned and graue deuines haue offered to be my compurgators: which by the ciuill lawe (according to which I am to be iudged) doth abboundantly suffice for my purgation: seeing my owne without theires is sufficient. 4. I take exception against his testimony in regard of his vnworthynes, which appeareth by the premises. And because of this I affirme, that there is no body testifying against me the crime layde to my charge: for there is none but *Somers* (as by that which followeth is made euident,) and he in all lawe is *nullus testis:* no witnesse.

Yf that it wretched & notorious Blaspheamous *Hacket*, were iustly & worthely condemned & executed, for such like blasphemies & indignities as this may it not seme strange that this lewde periured boy should be thus cherished and much made of, by the *Bish.* & his *Chaplen.*

Ans.

" Deut. 19. 15. Iohn, 8. 17. 2 cor. 13. 1. 1 tim. 5. 19.

M. Iohn Ireton. M. Iohn Browne M. Robert Evington, M. Tho. Boulton pag. 244.

Discouerer.

The *Disc.* saith of him, *that he hath dealt since his examynation at London much more sinceerly in this matter then* I.

Darrell.

Admit then *Som.* were not such and so vile as we heare, but as the *Disc.* it may be will haue it, a yong man of good reporte: admitt likewise that not only he but others also ioyned togither with him in the accusation, yet notwithstanding for-asmuch as the accusation it self is most false, as we shall heare, all will make nothinge to prooue my guiltynes. And so from the accuser let vs proceede to the accusation, and examyne it.

Discouerer.

About a quarter of a yeare before my departure (saith So.) from M. *Tho.* Grayes, (*with whome I then dwelt at Langley Abbey in Leycester*

shire

shire) I *was sent one day to Ashby de la Zouch* (*being* 4. *or* 5. *myles distant*) *vpon some occasion of busynes. At what time I with other* * *boyes, going into an* (a) *alehouse, found there* M. *Darrell, whome I little regarding, but* (b) *playing the wagg, and shrewd boy with my compannions.* M. *Darrell departed out of the house, and stayed at the dore vntill I came forth. And then he tooke me apart, asked me my name, where I was borne, with whome I dwelt, Alas* (*quoth he further*) *thou art a pretty boy, and my countreyman: I knewe thy father, and am sorrye to see thee in so meane a case: for I was simply apparrelled, euen as meanly almost as could be. Hee also promised to bring me out of the towne, and to tell me somethings, wherin if I would be ruled by him, I should not be driuen to goe so bare as I did but be able to mainteyne my selfe as long as I liued. When I had dispatched my busynes, I retorned homeward, and found* M. *Darrell not farr from the place where I left him, talking with* (c) *two or three strangers, about one Katheryne Wright whome he said he had dispossessed of an vncleane spryt. After he had ended his communication with them, he went with me along in the streete in my way homeward: and as we were going togither, I hauing ouer-heard some of his speaches with the saide strangers, asked hym what they ment: he answered me with a long speach concerning the possessio of K. Wright, and tould me the manner of her fitts &c.* as there followeth: where is set downe at large our first (pretended meeting) or acquaintance with the occasion thereof, the allurements I vsed to perswade him to counterfeyte, and the acting of certayne trickes by my selfe for his better instruction.

* what these boyes were & there names it would be knowne, also what Alehouse.

(a) About 200. of the cheife of them amonge whom I haue liued, haue allreadie (in effect) witneissed, that I vsed to goe in to *Alehouses*, as litle as other preachers of the gospell.

(b) boyes vsually playe in the feildes or streetes

(c) These men haue neither names nor surnames, no more then the boyes. But no maruel for they were to So. strangers.

Darrell.

I answer before the Lord, and as I shall answer it at the dreadefull day of iudgment, that I neuer (to my knowledge) sawe *William Somers* before the 5. of Nouember 97. which was but two dayes before his dispossession, and that was also vpon earnest intreaty made by the *Maior* (then) of *Nottingham* and by sundry others: much lesse then had I for certaine yeares before 97. diuers and secret metings with him, and confederated with him, as he accuseth me.

Ans. 1.

Secondly, I answer, that forasmuch as *Somers* was gone from *M. Grayes* before the time he affirmeth our first meeting or acquaintãce began: it cannot therefore possibly be, that this his said accusation is true. About Midsommer 1598. I being by the B. of *London* deposed and examyned, it was articulated against me, that about 4. yeares (then) past, as I was talking with two or three strangers in *Ashby* cõcerning *K. Wright, W. So.* came to vs, and that leauing them, I went with him on the way homewards, perswadinge him to counterfeyt a possession as K. *Wright* had done. The same was read and charged against me in Michelmas tearme followinge at *Lambeth* before my

Lord cheif Iustice and some other of her Maiestyes moste honorable priuy counsell. And this was done in the presence of aboue an hundred. Then or at that time (as we see) our first acquaintance began Anno 1594. now *sixe* yeares past: but *So.* accusation being synce by the *Disc.* refyned. and cast into a newe mould, because of an *Apologie* of mine made after this, he is now said to haue bene acquainted with me *from about the yeare* 1592. whereby the *Disc.* hath gayned two yeares, which standeth him in singuler steade. for take the accusation as it was at the first, and is in the article, and continued long charged against me, as in equity we ought, the *Disc. and Som.* are manifestly conuinced by the *discouery* it selfe. for by pages 94. and 95. it appeareth, that it is now about eight yeares since *Som.* went from *Maister Grayes*, and the accusations being in his first frame, it is little more then sixe yeares since *Somers* and I were first acquainted, as he affirmeth: so that *Som.* should haue bene gone from M. *Grayes*, about 2. (*o*) yeares after the *Disc.* accompt, before he and I were acquainted, and therefore the accusation false. Blame not then the *Disc.* for this alteration of the time, for had he let it goe as it was framed at the first, either he must haue let that point of my *Apollogie* alone, or els haue cleane ouerthrowne himselfe and all: now whether of them soeuer he had done, it had bene against himselfe, and the latter shamed him for euer. It was wisdome then (I trow) with a dash of his pen to preuẽt all, which was by writing the figure of 2. instead of the figure of 4. & chaunging 94. into 92. But let vs take the time of our first acquaintance to be, not as *So.* hath affirmed, but as the *Disc.* now reporteth it: (for *I* see no remedy) yet by the *discouery* it selfe it will appeare, that the accusation is false herein: for by page 94. it is playn (as forthwith we shall heare) that *So.* went from M. *Grayes* aboue 7. yeares before the *discouery* came forth, and the *Disc.* himselfe confesseth. that it was then but 7. yeares synce wee were acquaynted, for from 92. (which is said to be the first time of our acquaintance, if we were acquaynted so soone) vntill 99. are but 7. yeares: and besides *Somers* saith that we met togither *about a quarter of a yeare* & pag. 80. *twelue or thirteene weekes before he went from* M. *Grayes*. By the *discouery* it selfe therefore it is manifest, that he could not come to me at *Ashby* from M. *Thomas* Grayes *at* Langley *abbey a quarter of a yeare before his departure thence*, as both here and page 82. is by *Somers* in his accusation affirmed. whereby it is euident that the *Disc.* in his *discouery* hath playnly discouered my inocency, togeather with *So.* & his own falshood and corruption. And this is the second time the *Discouerer* is conuinced by his *discouery*: And if heereby my innocency and the falshood of *So.* accusation appeare: How would it shine and be cleare

(o) oportet mendacem esse memorem.

if vpon a commiſſion graunted I ſhould make proofe that it is aboue 10. yeares ſince his departure from *Langley abbey*, whereof I am very ſure, and how or which way it will forthwith appeere

It will not helpe him to ſay that he doth not dyrectlye affirme that we became acquaynted 92. but *about* 92. for this worde *about* muſt haue relation to the time after 92. viz. 93. and not to the time before, becauſe he ſaith in the next wordes followinge, *that* I *became acquainted with* So. *at Aſhby about* 5. *or* 6. *yeares paſt*, meaninge from 98. which is all one as if he had ſaid from 92. or 93. whereas otherwiſe he ſhould haue ſaid, *about* 6. *or* 7. *yeares paſt*.

Diſcouerer.

Againſt this the *Diſc.* obiecteth as followeth: *Where* M. *Darrell* ſaith (viz. in my *Apollogy*) that it is 9. *yeares or thereabouts ſince Som. went from* M. *Grayes, if that were true, he had ſaid ſomewhat, for the clearing therefore of this*: *Firſt* M. *Gray and Miſtreſſe Gray being interrogated* 23. *Octob.* 1598. *how long it was ſince So. left their ſeruice: the one ſaith: more then sixe yeares paſt: and the other about ſixe yeares as they remember. But there is ſome better certainty to bolt out the truth heerein. So. was bound prentiſe* (*as* M. *Dar. confeſſeth*) *with Thomas Porter, about a monneth or fiue weekes after he was diſcharged of* M. *Brackenburyes ſeruice: and So. ſaith that he remayned little aboue a quarter of a yeare* (*if ſo long*) *with* M. *Brackenbury: and it will be confeſſed, that he went from* M. *Grayes to dwell with* M. *Brackenbury*: *ſo as if we can fynde when Som. was bound prentice, it will appeare how long it is ſince he dwelte at* M. *Grayes*, Now *the* Indenture *it ſelfe whereby he was bounde, beareth date the ſeauenth of* May *in the* 35. *yeare of her Maieſty: wherby it is manifeſt the premiſes being true, that it is not yet ſeauen yeares ſince Som. dwelt with* M. *Gray, which coutrowleth* M. *Dar. nyne yeares*. pag. 94.

Darrell.

The *premiſſes being true*, that he ſaith is not *therby manifeſt*: for if we add to the date of the Indenture, the monneth *or* 5. *weekes* and *quarter of a yeare* he ſpeaketh of, it is likely to be full 7. yeares, and as well more as leſſe. yea the premiſſes *being true, it is manifeſt* that his *not yet* 7. *yeares* (viz. at the time the *diſcouery* came forth) is falſe: for if it were *more then* 6. *yeares in* October 1598. ſince *So.* departure from M. *Grayes*: muſt it not needes be more then 7. yeares in Nouember 1599. which was the time wherein the *diſcouery* firſt ſawe the light? And this is the third time the *Diſcouerer* is conuinced by his owne *diſcouery*, neyther doe *the premiſſes, being true, controule my* 9. *yeares*: for *they being true*, M^r^. *Gray* notwithſtanding depoſed truly: and ſo did *Miſtreſſe Gray*, her memory faylinge her for the preſent. They thought as it may ſeeme, that they would make ſure to ſweare truly,

and to keepe them within their boundes, and no maruaile seing notwithstanding that (as I was credibly informed) the B: of *London* said to M. *Gray* when he thus deposed, that he had forsworne himselfe: offering to lay him a hundred pounds that it was not 6. yeares since *So.* left his seruice, albeit M. *Gray* being ready to lay with him, he after refused: and not only this, but threatned him and *Mistresse Gray* likewise to send them to prison, what would he haue done, or at least said, if they had gone as far as truly they might? Had they deposed that it was *not* 7. yeares, or that it was *not* eight, or *not* 9. years past, their depositions *being true*, that I said of 9. yeares must needes haue bene false, but we see they haue deposed otherwise: and I trust if they should now be deposed thereof, after they haue better considered of the matter their depositions woulde not *controule* but confirme *Darrells 9. yeares*, But admit it were but 7. yeares. (yea somewhat lesse) from the time of *So.* departure from M. *Grayes*, vntill the time I writ my *apollogy*, which was in October 98. it had bene all one and as much for the clearinge of mee, as if it had bene 9. or 19. yeares from the time he went thence, because thereby it had bene euident he was gone from *Langley Abbey* before our pretended meeting should begin: which is sufficient for me, yea although wee take the time of our first acquaintance to begin in *the yeare 92*. or as the *Disc.* after affirmeth, *about 5*. or *6. yeares past* from 98. much more if we take it as it was at the first layd out in writing against me: for if *So.* were gone from *M. Grayes* 7. yeares before the yeare 98. which was *Anno* 91. then was not he there 92. whereby we may see had the *Disc. controuled my 9. yeares*: it would not auayle him for the prouing of my guiltinesse. And if the *Disc.* will heerein saye any thing to the purpose, (otherwise he may in this poynt be hereafter sylent) hee must leaue *my 9. yeares*, and proue that *So.* was at *M. Grayes at Langley Abby* in the yeare 92. as he and *Somers* affirme: which I thinke he shall finde as ympossible for him to doe, as to prooue *So.* a counterfeyt. And when he hath performed this (if it proue possible) yet is he neuer a whit the nearer my teaching of him,

And where in this account of the *Disc.* he saith *So. was bounde prentice as* (M: *Darrell confesseth*) *with Thomas Porter, about a moneth or fyue weekes after he was discharged of* M. *Brackenburyes seruice*: obserue I beseech you his cunning: for he pretendeth to the reader as though that were graunted by me for a truth: whereas that which I *confesse* is this, that *Somers was bound prentise to Thomas Porter*, and the very placing of my confession in the middest of these wordes doth ymply as much, and not that he was bound to him *about foure or fyue weekes after he came from* M: *Brackenburyes*: which I know to be false:

But to let that goe: the *Disc.* and *Somers* in these and the words following before mentioned haue vttered 3. vntruthes, euen as many as there be seuerall points deliuered: For first besides that *Som.* was about 6. weekes with *Porter* before he was bound, as *Porter* and his wife are ready to witnesse, he was (as I offer also to proue) after he came from M. *Brackenbury* at his mothers house in *Nottingham* first sick for certaine weekes, after in health before he went to *Porter*, In the whole as I coniecture by that which followeth, about half a yeare before he was bound prentise, 2. (as shortly we shall heare) beinge *M Brackenburyes* boy, he remayned at *Bell* hall in the County of *Wygorn* frõ the feast of *Penticost* in the yeare 91. vntil the feast of Michael the Archangel & from thence he went to his maisters house at *Holme* not far from *Newark* vppon *Trent*: where also he remayned for a season, besides the time he was M. *Brackenburyes* boy before he came to *Bell* hall, which as I thinke was about a yeare. This *Som.* calleth *little aboue a quarter*, and because he had not lyed heere enough, the *Dis.* addeth *if so long*. 3. *Somers* being taught by M. *Grayes* schoolemaister and not able as it should seeme to indure the correction which was due vnto him, ran away from M. *Grayes* home to *Nottingham.* wher likewise he continued a season, before he went to M. *Brackenburyes*, but how long I know not. I*t will not then be confessed,* but denyed, except it be by *Somers* and the *Discouerer* (who spare not to deliuer any thinge for truth be it neuer so false) *that he went* (with a strayghte foote) *from* Mai*ster* Gr*ayes to dwell with* M. Brac*kenbury*. we haue heard before, that the *Disc. his premisses beyng true*, yet that he inferreth vpon them is false, viz. that it is not yet 7. yeares since *Somers* dwelt with M. G*ray*: how much more then the premisses being false? so that both conclusion and premisses be false and deceitfull, like to the authors and inuentors of them.

Discouerer.

And where the *Discouerer* vpon occasion of these wordes of myne in my *Apologye: Somers was gone from* M. Grays *5. yeares before our pretended meeting*, hath these wordes: I*f* M. D*arrell meane theyr first meeting at Ashby, it is a palpable vntruth, to say, that Somers was gone from* M. G*rayes fiue yeares before that time: if he vnderstand theire last meeting in the parke, he was gone indeede from* M. G*rayes aboue three yeares before that time, but not fyue:*

Darrell.

He must remember, that I vsed those wordes for the conuyncing of the accusation then layde out in sundry articles against me, wherein our first meeting was saide to be about 6. yeares now past, and that I trust would proue no vntruth, if I should be put to my triall

all: and not of the accusation now in prynt, wherein our acquaintāce is stretched about two yeares further, which is as much the *Disc.* as *Som.* accusation, and a miserable compound, as I may say- 2. Admit I had bene mis-informed, it had bene a fault in them from whome I receaued that information, and an other in me to spread it abroade, (although with no purpose of printing it) yet nothing auayleable to proue me guilty of teaching *So.* to counterfeyt.

And whereas *Somers* saith in his accusation, that *dwellinge at M. Grayes at Langley abbey, he came from thence to me at Ashby de la zouch (being foure or fyue myles distant) vpon some occasyon,* where I taught him to counterfeyt, and that sundry times as appeareth by page 82. wherevpon it is to be intended that I dwelt then at *Ashby,* as I haue for diuers yeares: this also (it is euident) is false, in that he was gone from M. *Grayes* before I came to dwell at *Ashby.* for from thence he went about 10. yeares past, and it was but 7. yeares vpon the feaste day of S. Mychaell the archaungell last (I meane Anno 99.) synce I went to *Ashby*: so he was gone about 3. yeares before I came thither or indeede euer sawe *Ashby.* This vrged by me heeretofore in my *Apollogy,* the *Disc.* semeth to conuince in these words following.

Discouerer.

Somers affirmeth (saith Darrell) that when he repayred to me to be taught, he came from one M. Grayes *of* Langley, *with whome he saith he then dwelt, to Ashby where* I *then dwelt, as he affirmeth: and in a parke there we met. In which wordes there are foure vntruthes. First, Som. doth not say that ever he repayred vnto him to be taught, but that beinge with him he was taught by him.* pag. 83

Darrell.

VVhether *Somers* as is pretended came to me at *Ashby* with an intent *to be taught* and to that ende, or no, it mattereth not, for the question is, whither euer we met at *Ashby,* & whither he was taught by me or no. Now and against this meeting and teaching at *Ashby,* both in my Apologye & here I bend my selfe, and thus I reason: He was gone from M. *Grayes* before I came to *Ashby,* & whiles I dwelt at *Ashby* he remayned not at M. *Grayes:* It cannot therfore be that *Som.* dwelling with M. *Gray* came to me dwelling some foure or fiue myles distant at *Ashby* as he affirmeth. And where the *Disco.* trifleth about the ende *Somers* set before himselfe in comming vnto me, surely if there were any such meeting at *Ashby,* and teaching there to counterfeyt, as *Somers* and the *Discouerer* pretend, considering it is sayde, that * *after our acquaintance began* and agreement about counterfeyting, *he met me three or foure times in Ashby*: one woulde thinke that he came to receaue some newe instruction from me, or to haue the pag. 82.

ould renewed: for wherefore elſe came he vnto me? It is not ſaide any where that I went to him, or ſought him out at *Langley abbye* or elſ-where, or yet in *Aſhby*, but that he * *founde me in an alehouſe in Aſhby*, and (a)*met me three or foure times in Aſhby*. And againe (b) *I went to Aſhby, and enquiring for M. Darrell, found him in a houſe by the ſchoole neere the Church-yard. Hauing met with him, he walked with me into the feildes &c*. And againe (c) *I tooke Aſhby in my way of purpoſe to ſee M. Darrell whome I found there*: Is it now credible that he ſhoulde come thus *of purpoſe* to me at *Aſhby*, being come *inquire* and ſeeke after me, when he hath *found* me and we met, I preſently fall of teaching him, and he of learning, and yet he come to no ſuch ende? If he had ſayde thus of our firſt meeting it had bene another matter, but to affirme that he *neuer repayred vnto me to be taught*, had there bene any ſuch repayring and teaching, muſt needes be in the iudgment of all men very vntrue. Yea it is contrary to pag. 84. with 85. Thus is the *Diſcouerer* conuinced the fourth tyme by his owne *diſcouery*: and pretending to ſhew my vntruthes is himſelfe fallen into an vntruth, were there any truth in my teaching *Somers* to counterfeyt, which he contendeth for. But let vs proceede to his ſecond vntruth.

pag. 80. pag. 82, pag, 83, pag. 84.

Diſcouerer.

pag. 83. *Secondly the tymes of So. repayring to M. Darrell were not whileſt he dwelt with M. Gray: but afterwardes when he was run away from his maiſter Thomas Porter of Nott. for Somers only layeth to M. Darr. charge that on a time when he dwelt at M. Gray he met him the ſaid Darrell by chance at Aſhby, & was then firſt inſtructed by him.*

Darrell.

Contrary to this are theſe wordes page 82. *Alſo the ſaide Somers affirmeth that after his former acquaintance begun with* M. Darrell *and whileſt he ſtill remayned with* M, Gray *he met* M. *Darrell three or foure times in Aſhby* And continuing his ſpeach concerning our meetinge at *Aſhby*, whiles *Somers remayned* with M. Gray at *Langley abbey*, he addeth this further: *at other times alſo the ſaid* M. Darrell *did kindelye ſalute me*: and ſo proceedeth the *Diſcouerer* (*as there appeareth*) to mētion *Somers* departure from M. *Grayes* to M. *Brackenburyes*, & how ſhortly after he was with him, he fell a counterfeyting and practiſing theſe feyts of actiuity, which of me he had learned at *Aſhby*, whiles he was at M. *Grayes*. VVhereby it is playne if the *Diſcouerer* ſay truly page 82. that we met more then one time *at Aſhby whileſt Somers dwelt at* M. *Grayes*, which is contrary to that is heere affirmed.

pag. 83. Thus the fiſt time the *Diſcouerer* is confuted by his owne *diſcouerye*, and if he ſpeake the truth page 82. (otherwiſe he is to blame to publiſh a lye for a truth) he ſpeaketh heere vntruly: and ſo in conuyncing

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ting me of an *vntruth,* he himselfe is found with an other vntruth.

Thirdly Somers doth not affirme that M. D*arrell dwelt then at* A*sh-by, when he dwelt at* M.G*rayes and mett him in* A*shby they might meete there togither though* M. D*arrell did not dwell there.* pag. 73.

Be it that in the article layde out in writing against me, it is not expresly saide, that I *dwelt then at Ashby,* yet considering it is sayde that he came sundry times to me at *Ashby* before he went from M. G*rayes,* we haue heard in reason it is to be so intended, and the same was to be vnderstood, which is all one as if it had bene expressed, for howsoeuer *Somers* might meete me by chance at *Ashby* the first time he was (as they say) instructed by me, (and yet this is very incredible that we should not only stumble one vpon an other in an alehouse but agree so quickly of our match, and fall so roundly to our worke euen at the first dash) yet that by chance thus he should *meete me after at Ashby three or foure times* and *at other times also* before he wente from M. G*rayes,* as is abouesaide, I not dwelling at Ashby but 20. myles of and aboue, he also dwelling foure or fyue myles of, and in subiection to an other, is (almost) as vnlikely, as that a blynde man shoulde catch an hare with a taber, as it is in the prouerbe: for it is not sayd either by *Som.* or the D*isc.* that I appoynted him to meete me at *Ashby,* we dwellinge both of vs elswhere: for that had bene as absurd, considering the places of our aboades, as presently will appeare. VVe may therefore assure our selues that the reason why it is mentioned so carefully and purposely, first in *So.* accusation, then in the circumstances confirming the same, that L*angley abbey and* A*shby were foure or fyue myles distant,* is because men might there-vppon coniecture that I dwelling *in Ashby,* and he no further of, might well in some probabillity and likelihood meete in *Ashby.* and that diuers times, and in the parke which standeth betwene them both: whereas had it bene confessed that I *dwelt* not there but twenty myles from the place, had I say the accusation bene so framed, and the place of my dwelling also named, it had bene made thereby in all indifferent mēs iudgments not only very vnlikely to be true, but also incre-dible, as may appeare by that which heere followeth. pag. 80. & 87.

I am able to proue by a multitude of witnesses that from the time I left the Vniuersity of C*ambridge* which is about eightene years past, vntill I went to *Ashby,* I dwelt either at M*ansfeild* in *Sheerwood,* or B*ulwell* a village three myles distant from N*ott.* saue that I was at L*ondon* a student of the common lawes of this land, almoste a yeare, which was about fifteene yeares past, now L*angley abbey* with these two townes are north-wardes from *Ashby* and the groundes belonging to the *Abbey,* M. G*rayes* demeanes lye very neare the high way from

from both the sayd townes to *Ashby*, the wayes meeting thirteene or fourteene myles before you come at *Ashby*, so that from which of these places soeuer of my aboade I went, (as from the one of them I must, if I dwelt not at *Ashby*) I must needes passe by M. *Grays* house where *So.* dwelling was, when I was short of *Ashby* 4. or 5. myles, which considered, who can be so grosse as once to ymagine that we would appoint and that sondry times, *Ashby* to be the place wherein to consult and doe our tricks: a man would thinke, that had *So.* and I met as he affirmeth, some parte of the grounds belonging to L*angley abbey* (there being especially trees & bushes, as well as in *Ashby park*) had bene safer and more for our ease: for so much labour bestowed in vayne might I at least haue saued. Considering also it is saide that we met in *Ashby* towne, and so in the uiew of others and that often, wherein must needes be great daunger least one day it should make to the descrying of vs and * *bring vs both in danger of hanging*: *Ashby* was the most vnmeete place of a thousand we might haue agreed vpõ and made choyce of. It is most true the *Disc.* saith, that I dwelt not at *Ashby*, (but in dede at M*ansfeild*) *when So. dwelte at* M. *Grayes*, neither will any man deny, but that we *might haue mett there togither though* I *did not then dwell there*: but that the accusation was thus framed against me at the first (according to which I framed my *Apology*) is as false, as this is true, what fault then was committed by me herein in my *Apologie*? yet if we will beleue the *Disc.* when he speaketh vn truly, by his saying it may be gathered that I did *dwel at Ashby whẽ Som: dwelt at* M. *Grayes*: for he reckoning page 94. & 95. how long it was from the time that *Som.* went from M. *Grayes*: hath these words: It is not yet 7. yeares since *Som.* dwelt *with* M. *Gray*: & reckoning on the o thersid in the pag following, how long I dwelt at *Ashby*, he vseth these words: *which yeares being layd togither, doe amount to aboue eight yeares and a halfe.* Yf those two speaches or accounts of his be true, (which vnder colour of truth he publisheth to the world) by the *dis.* his owne testimony when *Somers dwelt at* M: *Grayes*, I dwelt at *Ashby*, and therfore he might well haue let this third vntruth of mine alone. And this is the sixt time the *Discouerer* is conuinced by his *discouery*. Howsoeuer it be whether I then dwelt there or not there (as it greatly mat ereth not) the *Disc.* is taken in an other vntruth and contradiction, yea in the verye same leafe, as by his *discouery is* further discouered *Somers* falshood and his owne.

pag. 86.

pag. 96.

Discou.

pag 94.

Fourthly, whereas M. *Dar. saith (if he meane plainlie,) that So. affirmeth theire meeting in the parke to haue bene whilst he dwelt at* M. *Grays: he is therin greatly deceiued. For there saide meeting there was little aboue*

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a yeare before his pretended dispossession at Nottingham.

Darrell.

It is said page 80. that when we were *first acquaynted* and agreed of this match, which is supposed to be diuers yeares before the later *meeting* here spoken of, I acted his tricks vnto him. Now this *meeting* I euer tooke to be ment in *Ashby parke*. But seeing we mett not there then, as the truth is: and the *Disc.* himselfe confesseth, and yet notwithstanding met then somewhere, as the *Disc.* and *So.* affirme, I desire them both to bethinke them and agree of the place, where I taught and he learned at our *first acquaintance*, and to discouer that in the next *discouery*, for the better strengthening of their wreecthed & miserable accusation: for in *Ashby parke* we heare it was not, and no other place of our meeting hath hitherto bene named, the *Alehouse* and *Ashby* streetes excepted, in neither of which places it is cleare by theire owne wordes page 8. that I acted not his tricks vnto him.

VVhere I affirme in my *apologye*, that *it is but 6. yeares since I went to Ashbie*, the *Disc.* indeuoreth to perswade the world that when he published his *discouerie* it was about 10. yeares: and this is an other *untruth* (forsooth) of mine. His words be these:

Discouerer.

If the information giuen be true, he doth therein forgett himselfe. For it is reported that he dwelt in one Perrincs house in Ashby about one yeare Then in one Iohn Hollandes *about 6. yeares, and lastly in William Swinsons about a yeare and a halfe: which being layd togither, doe amount to aboue eight yeares and a halfe. whereunto (if* M. *Darrell doe not still continue his family there, but hath dwelt since a year or two at* Nottingham) *that time also since he departed thence, may also be added.*

pag. 98. *It is reported* (saith he) your owne forged deuise at *Ashby* (if there were any such) is vtterlie false, yea in the *Discouerers* own conscience, it may appeare by that which thire followeth.

Darrell.

It is reported (*saith he*) *that I dwelt &c.* but by whome *Sir Discouerer* is this reported, or is it simply your owne forged deuise? That the *report* and *information* of my dwelling *eight yeares & a halfe at Ashby* (if there were any such) is vtterly false, yea in the *Discouerers own* conscience, it may appeare by that which heere followeth.

I went to dwell at *Ashby* (as I can easily and sufficiently proue) vpon the feast day of Saint Mychaell tharchangell 92. and my *Apology* I made since my departure from *Ashby* about the same time of the yeare 99. How is it then possible, that I should dwell there 8. yeares and a halfe? and that herein I said truly in my *Apology* the *Discouerer* himselfe cannot be ignorant: for page 24. he maketh mention of a testimoniall from *Nottingham* (he should haue added also from *Mansfeilde* and *Bulwell*, for the inhabitants of these three townes ioyned together in one and the selfe same testimonyall) and of an other from

Ashby, hauing some 200. names of the cheif of these townes subscrybed, for the witnessing of my good behauiour during the space of my aboade with them, which was about 16. yeares, which with sundry other writings the B. of *London* * iniuriously tooke away from me, being prisoner in the Gatehouse, And in the *Ashby* testimonyall he knoweth are these wordes: *Wee the Inhabitants of Ashby de la zouch &c. certify that for the space almost of sixe yeares together, duringe which time he hath dwelt heere in Ashby, he hath liued among vs in very good reporte, behauing himselfe euery way as became his profession, and the gospel of Christ.* And this they offer (being aboue 30. in nomber) to testify further, if it shall please authority to call them therevnto. Nowe if my dwelling in *Ashby* (as the *Disc.* vpon a false report insinuateth) had bene eight yeares and a halfe, is it credible, that so many honest inhabitants, purposing to giue a true testimonyall of my behauioure during all the time of myne aboade with them, would haue diminished more then two yeares and a halfe of my continuance at *Ashby*? seing especially they voluntarily offer to testify that they haue subscribed vnto, vpon their corporall oathes: and that the thing I desired (as I can proue) was not a testimonyall concerning my behauioure, but as touching the time of my aboade with them. Is not this *Discouerer* then (his owne conscience witnessing the same) a *Discouerer*, a reporter, or an informer of a shamelesse vntruth? for is it not a shamlesse thing that he should publish and make shewe to the world, that I *dwelt at Ashby at least* 8. *yeares and a halfe*, himselfe knowinge the same to be false? Is the information (trow we) where-vpon he affirmeth this, to be compared for nomber and credit, with the aforesaide *information* to the contrary? But I desire to know of the *Disc.* from whome he had his *information*. Surely from none in *Ashby*, for the inhabitants generally of that towne know that I neither dwelte sixe yeares nor sixe dayes *in a house of* Iohn Hollands: yea that he had no house (then) to let and spare me, and that I did not dwell halfe sixe yeares in any one house of any one particuler mans in *Ashby*. But it may be he had his *information* from *William Somers*, who hath informed him in many other worthy things, and whose testimony with him is of greate credit, such as he receaueth before the othes of aboue thirty. why should he not then beleiue him herein (if he be the informer) before the report of aboue 30. others? But let vs heare *Somers* speake in his owne person, and proceede in his accusation.

(a) by his sole authority, when as diuers Commissioners shold haue ioyned with him therin

Discouerer.

pag. 82.

Within 12. *or* 13. *weekes (as* I *thinke) after my first acquaintance with* M. Darrell. M. Gray *placed me with one* M. Anthony Brackenburie *to keepe certaine siluer hayred conneyes, with whome after* I *had remayned*

about 6. or 7. weekes, (as far as I remember) I began to put in practise sundry of these instructions that M. Darrell had giuen me. I fayned my selfe to be sicke: I foamed at the mouth: I did sometimes lie speachlesse as though I had bene dumbe: and so by the space almoste of a monneth I did counterfeyt as well as I could, such fits as M. Darrell had tould me that Katheryne Wright did practise. How be it I was not (as it seemeth) at that time my craftesmaister. For M. Brackenburie and M. Randoll Barton his brother, being verily perswaded that I was but a counterfeyt, & that I had dissembled all that I had done, I was turned out of seruice, & wente home to Nottingham to my mother: with whome after I had remayned about a moneth, I was bound prentise for seauen yeares, to one Thomas Porter a musitian in that towne.

Darrell.

Before he hath tould vs how and what I taught him presentlye vpon our first greeting, and now he telleth how and where he *putt in practise sundry of these instructions*, with the ill successe which followed vpon that his forwardnes, in that he would be doing before he was his *crafts maister*: which made him I warrant you take time enough before he did his feyts the second time. That this is false and come out of the same shop with the former, and from the same author, the diuell I meane, the father of lyes, is hereby manifest, in that he was gone from M. *Grayes* in *Leycester* shire, and seruant with M. *Brackenburie* in *Worcestershire*, before the time that he and I are saide by the *Discouerer* himselfe to haue bene acquainted togither. For we haue heard before out of page 78. that we became acquanted *aboute the yeare* 1592. and out of page 79. *about fiue or sixe yeares past* before 98. Now I can by oath proue that from the feast of Penticoast 1591 *William Somers* then M. *Anthony Brackenburyes boy*, remayned at the mannour house of *Bell* hall in the county of *Wigorn*, vntill the feaste of S. Mychaell tharchangell, and from thence went to his said maister his house at a towne called *Holme*. How long before this time he had bene M. *Brackenburies* boy I yet know not, but that he ran away frō M. *Grays* home to *Nottingham* and there continued a time before he went to M. *Brackenbury* is certaine. Yf then *So.* was gonne from M. *Gray* 91. yea I take it in the yeare 90. if not before, which is 9. or 10. yeares past, how coulde he possibly be M. *Grayes* boy, and remayning with him in his seruice at *Langley abbey*, come to mee from thence to *Ashby* for 12. or 13. weekes 92. and 7. or 8. yeares past, except he had retorned to M. *Grayes* seruice againe after he had bene with M. *Brackenbury*, which is manifest he did not by page 83. 84. and neither *So.* nor the *Discouerer* euer affirmed that. And where he saith he *foamed*, I think it passeth his skill, and that he *counterfeyted &*

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was therefore turned out of seruice, and went home, the truth is, that being strangely handled, vexed indeede by sathan, and as I verily think then possessed, and thereby a continuall trouble to M. *Brackenbury*, he was from thence sent home to his mother on horsback, and that with two or three for his more safetye, and with monney also from *Mistresse Brackenbury* to his said mother, and this was the counterfeyting he vsed, and the manner of his *turning out of seruice*. Thus much for answer to the first part of *Somers* accusation, conteyninge oure first acquayntance and agreement about counterfeyting: wherein as ther be diuers other absurd things (which for breuity sake & partli for that they are vnworthy the answering I omyt) so this is one, that mentioning my teaching of him, and acting of certaine tricks for his better instruction, we heare not of any place where this should be performed: for the Discouerer telleth vs that our meetinge in *Ashbye parke* was not till aboue 3. yeares after this, and other place is neither heere nor elswhere named. This dealing is much like to his, that accusing one before the iudgment seat of robbery, nameth not any place where he should be robbed. But let vs proceede to our third pretended meeting, for the second meeting which is saide to be vppon *his first running from his maister* and in his way going to *Essex*, conteineth only a few wordes betwixt vs concerning counterfeyting, without any teaching and acting on my part, and learning on his, and therefore I will omyt it. VVhere first I will set downe the *Discouerer* his wordes seruing to make a way therevnto, & then So. his owne.

pag. 83.

Discouerer.

pag. 84. 85.

Vpon his second running from his maister, and after he had remayned in Essex *a good part of a yeare, till he was weary, he returning homewards againe towards* Nottingham *with better hope then before, to buy out his yeares, thought it conuenient in his iorney homewards to take* Ashby *in his way, of purpose to see* M. Darrell, *whome he found there as he saith, & had dealing with him as followeth.*

Vpon my comming at that time to M. Darrell, *he asked me where I had bene, whither I was goinge, and whether I had attempted to practise any of his instructions. To whome I answered according to his questions: that I had no conuenient time, otherwise then when I was alone to doe any of those things: then he tould mee many things of the boy of* Burton. *wher vpon I shewing my selfe to haue a desire to goe and see him,* M. Dar. *said I should doe well in so doing, because that seeing of him in his fitts, I might the better learne to doe them my selfe afterwards: being thus incouraged, I went to* Burton, *where I sawe* Tho. *Darling: but perceyuing that a greate number of people came likewise to see him, and fearing that some of them might knowe me, I returned to* Ashby, *not staying to see* Darling *in any of his*

his fitts. At my comming back againe to M. *Darrell he demaunded of mee whether I had seene the boy in any of his fitts: & I answered that I had not for the reason last mentioned: which* M. *Darrell not well approuing, said that I might well inough haue staid to haue seene some of them, because it was not likely that any there could haue knowne me: Then vpon some further occasion of speaches betwixt vs,* M. *Darrell deliuered vnto me in writing, the particuler fitts. which the said Thomas Darling lately had, and did act the most of them himselfe before me, we two being in the parke together alone, by Ashby. At that time also* M. *Darrell deliuered vnto mee in writing, certaine signes and gestures, which were to be vsed, he said, to signify sondry kindes of sinnes: which gestures he did likewise act himselfe in the place before mentioned.* Then followeth the acting of certayne feates on his part: and after that he thus procedeth. *These things thus finished I tould* M. *Darrell that I ment to returne to see if I coulde gett my selfe released from my maister, and he approuing my purpose therin, sayde that when the time serued I might well put all the former things in practise there with good effect: and that in so doing he doubted not, to procure mee a releas from my maister. He also tould me, that he hauing a sister in law in* Not. *on Mistris Wallys I could no soner name her whē I should be thought to be possessed, but that presētly, & the rather by his sisters meāes he should be sent for to come vnto me. & so we departed. And thus far So.* (quoth the Dis) *for the profe of all the former particulers, wherwith Darr. is charged*

Darrell.

As in the two former (pretended) meetings, so in this thirde, neither *Som.* nor the *Disc.* doe tell vs in what yeare of the Lorde, or of the Queene we met, which I desire the Reader to obserue. They knew not belike what yeare to name, least thereby they should disaduantage themselues. Before we heard of no place where I shoulde giue these worthy instructions: neither then, nor now doe we heare of the certaine time wherin this should be done: which dealing is like to his that accusing one to haue robbed him, can neither name place where he robbed him, nor the time when: which accusation if it should be receaued, as it is far from any Iudge, so it woulde peraduenture trouble one were he neuer so innocent, to cleare himselfe thereof. But as before out of the *Disc.* and *So* wordes, vttered elswhere and to an other ende, I haue, will they nill they, founde out aboute what time our first pretended meeting and acquaintance shoulde begin, though not the iust time, and thereby cleared my selfe, & shewed the falshood of his accusation, euen so I trust to doe heere. In the page before, viz. 83. it is saide that *the second time Somers rann from his maister, was about a yeare and a halfe before he fell to his practises at Nottingham*: and heere it is saide, that *vpon this his second running and*

after he had remayned in Essex a good part of a yeare, we met *in Ashby parke in his returne from Essex to Nottingham.* Now to his said *practises he fell at Nott.* in October *Anno* 97. so that by *So.* and the *Disc.* saying, this our meeting in the parke was in the yeare 96. And this the *Disc.* page 94. (though to an other ende) confesseth, saying: *There meeting in the parke was little aboue a yeare before his pretended dispossession at Nottingham*: but this *his dispossession pretended* (as he tearmeth it) was vpon the 7. of Nouember 97. therefore this our meetinge must be (if there were any such) by the *Discouerers* owne confessyon in or about October 96. which possibly cannot be so: for that at this saide meeting *So.* saith that I *tould him many things of the boy of Burton and aduised him to goe and see him, whervppon he went to Burton, and sawe Thomas Darling* &c. as is aforesaide: *than* I *deliuered vnto him in writing the particuler fitts which the saide Darling lately had &c.* nowe these things cannot possibly be true, (and so the accusation is notoriously false) because *Darling* was not at that time possessed, but dispossessed, and deliuered from sathan and his vexation, aboute halfe a yeare before this time, and a yeare and a halfe before *Somers* dispossession as in the begining of his fift booke is made manifest.

pag. 265. One (saith he) *Thomas Darling dwelling at Burton vpon Trent, begining to be sick in February* 1595. *did afterwards take vpon him to dissemble certaine tricks: wherein continuing till the wecke before Whitsontyde following, he was deemed by* M. Darell *to be possessed, and the next day after (as it is pretended) was dispossessed. From which time he continued well, by the space of about eight dayes, and then being at the schoole he fell againe to certaine tricks and perseuered in them by starts two dayes whilest it was pretended that sathan sought to repossesse him. But synce he hath left those practises.* This appeareth also by the first and second pages of his booke.

If *Darling* were recouered and *well,* so *continuing* (or *lefte his practises*) at the time the *Disc.* mentioneth, as the truth is, and *Som.* dispossessed *vpon the 7. of Nouember* 97. how can that which is heere reported be true? So that the *Disc.* hath againe in his *Discouery* discouered my innocency, and the falshood of himselfe and *So* accusation. And this is the seauenth tyme the *Discouerer* is conuynced by his owne *Discouery*.

Moreouer where the *Disc.* and *Som.* affirme, that in *his returne to Nottingham, after his second running from his maister, & a little aboue a yeare before his pretended dispossession,* wee mett in *Ashby parke* and that there I taught him: I am able and offer to prooue by sundrye witnesses

witnesses, that So. after his second vagary or running away from his maister, was returned againe to *Nott.* to his sayd maister and there continued with him aboue two yeares and a quarter before his dispossession. How can the premisses then or accusation possibly be true.

And wheras he saith, that I *deliuered unto him in writing the particuler fitts which Darling (then) had*, and againe, *that* I *deliuered vnto him in writing certaine signes and gestures*, I demaund what is become of this writing, and why myne own hand is not brought forth against me. It may be that *Som.* tare it in peeces after first he had written the same in a *Sententiæ Pueriles*, as he did by the writing he had at our first meeting, and hath loste this booke also with the other. O that these things be *admodum puerilia*, and must needes smell (& be laughed at) in the iudgment of the wise, yea it was well for some they wer no worse. pag 82,

The *Disc.* addeth: *And thus far Som. for the proofe of all the former particulars, wherewith* M. *Darrell is charged.* A worthy proof sure but sutable to the rest. I maruaile that the *Disc.* is not ashamed, to account *So.* testimony *a proofe*, and much more to produce his testimony so oft, I thinke (*a*) 40. times at the least, and for the prouinge of so many seuerall things as he doth: he being a notorious lyar, a periured person, in a word as infamous and vile a youth as liueth I thinke this daye vpon the face of the earth, Notwithstandinge saith the *Discouerer.* (u) *the confession of Som. is of greate moment.* And is it so indeed? VVhy *So.* hath said *there is no* (r) *god*, & vsed these wordes, I *am god and* (a) *Christ*, as is deposed: Blush then and be ashamed (O thou man) of those speaches. Besides, *Som.* hath said and sworne that he did not counterfeyt. If his wordes be of such credit with the *Disc.* & some few others (for with few or none that are wise and godly I hope they be not) why should not his wordes sealed at other tymes with oathes and execrations be of like vallew? And why doth the *Disco.* or any other rather beleeue *So.* affirming he counterfeyted, then denying the same? seing especially he hath as oft denyed, as affirmed that he counterfeyted, and that he hath also varyed somuch with that double and false tongue of his, euen 4. times, and therefore is not to be beleeued in any thing he saith, nor his testimony to be admitted in any court of record. Yea but saith the *Disc. Som. confession is not so bare as* M. *Darrell pretendeth, but is strengthened with many circumstances (deposed by many) as doe argue the same in all likelyhood to be true, yea many of them togither with the boyes oath, are very pregnant proofes thereof, page* 106. And thusmuch concerning the accusation, now we will proceede to the circumstances confyrminge (as is pretended) the same.

This argueth a desperat cause

pag. 87.

what then? yea why should not his testimony be admitted against Darrell,

pag. 87.

Discouerer.

pag. 87. The first circumstance alleadged to confirme So. accusation

It it confessed by M. Gray *and Mistresse* Gray, *and by* M. Dar *himselfe, that So. dwelt with* M. Gray *at* Langley, *within* 4. *or* 5. *miles of Ashby de la zouch: and did run on errands as* Mary Houlden *saith.*

the 2. circumstauce pag. 87.

2. M. *Darrell hearing So. describe the scituation of Ashby, did thereby well perceaue, that he had bene at* Ashby, *So as there is no impediment in that respect why he might not meete* M. *Darreel there as is deposed.*

the 3. circumstance. pag. 87.

3. *It is also confessed to be true, that So. going to dwell with* M. *Brackenbury left certaine bookes at* M. Grayes.

the 4 & 5. circumstance. pag 88.

Likewise that Som. was bound a prentise with Thom. Porter and that he ranne twise from him is acknowledged to be true by M. *Dar. himselfe. and so the said So. had sufficient opportunity to goe to Ashby, and to talke with* M. *Dar. at such times, as vpon his oath he hath deliuered,*

Darrell.

By these and such like circumstances, had *Somers* charged any other with teaching him, the same person might as well (and indeed as truly) be proued guilty thereof as I, For instance: Admit *So.* had accused *S. Harsnet* insteade of I. *Dar.* and that the accusation were thus: About eight yeares past I dwelling at *Langley Abbey* with M. *Tho. Graye* and going on errands now to *Ashby* a market town there by, now to *Loughorrow* an other, mett on a time one M. *Harsnet* at *Ashby*, and there the said M. *Harsnet* perswaded me to counterfeyte to be possessed with the diuell, which he said I might easily learne, & he would teach me: promising me that if therein I would be ruled by him he would take me into his owne seruice, and maintain me while I liued. herevpon we went into *Ashby* parke, and being there M. *Harsnet* the better to teach me did act diuers tricks, for gnashinge with his teeth, he knocked his own teeth togither diuers times, for fomīg, he rolled his tongue in his mouth, and then put out some little spittlē betwixt his lippes, and said that I might soone learne to doe it better, by rolling a stone in my mouth, but specially if I coulde gett a little soape to vse at such times: (&c. as followeth page 81.) and because we were to depart farr one from an other for my better remembrance he gaue me directions in writing, charginge me to make away the writing, which I did after I had writ the same in a *Sententiæ Pueriles*, which booke I left at M: *Grayes*. Now about 12. or 13. weekes(as I thinke) after my first acquaintance with M. *Harsnet*: M. *Gray* placed me with one M. *Anthony Brackenbury* to keepe certaine syluer hayred connyes: with whom after I had remayned about six or seauē weekes, I began to put in practise sundry of those instructions that M. *Harsnet* had giuen me, &c. as before we haue heard out of page 83. Heerevpon being turned out of seruice I went home to *Notting ham*

ham & was bound prentice first to *Tho.Porter* of *Nott.*and after with a Barber in *East Smythfeild* in *London*: where beinge I repayred to M. *Harsnet* at his chamber in the *B.* of *Londons* house, & made knowne to him my yll successe: who tould me that he must further instruct me, and that he might the more safely and conueniently doe it, hee said he would procure his Lord to agree with my maister for my yeares, and to receaue me into his house. aand after I should be his man, as he had before promised me, and then he woulde teach mee in his chamber: and accordingly he did so.

Now if *S. Harsnet* shall deny this, and say that here is nothinge but *So.* bare accusation: I will out of his mouth returne against him, that *the accusation is not so bare as he pretendeth, but is strengthened with such circumstances as doe argue the same in all likelihood to be true: yea layde togither with some other that might be added, are pregnant proofes thereof:* for first it is manifest that *So.* dwelt with M. G*ray*, & did run on errands as M*ary Holden* saith. 2. *Som.* hath bene at *Ashby*: So as there is no ympediment in this respect why he might not meete *Sa. Harsnet* there, as he chargeth him. 3. *So.* dwelt with *M. Brackenbury* 4. *Som.* going to dwell with *M. Brackenbury* left certaine bookes at M. G*rayes*. 5. *So.* being at M, *Brackenburyes* did counterfeyt, & was therefore turned out of seruice, as is said page 81. 6. *So.* was bounde prentise with *Tho.Porter*,and did goe after to *London*,7.being there he was bound prentice with a barber in E*ast-Smythfeild*. 8. He was from thence receaued by the B.of L*ondon* into his house,agreeing with his maister for his yeares, and it may well be this was by *S. H.* procurement. 9. being in the B. house *So.* was often in *S. Harsnet* his chamber, and they two alone. 10. *So.* was *S. Harsnets* man, and had maintenance from him. The sixe first of these circumstances the *Disc.* telleth vs is true, and the foure last he knoweth to be true: and yet the accusation I trust he will say is false. The circumstances then of an accusation (vayne and tryfling ones I meane as be these) may be true, and the accusation very false. Notwithstanding then the truth of the *Disc.* circumstances precedent and subsequent, yet the accusation *of my teaching of Somers to counterfeyt,* may be (and indeede is) most notoriously false. And heereby is discouered the vanitye and lightnesse of the *Discouerers* silly & sottish *circumstances,* which may aswell serue for the appeaching of himselfe or any other, as of me against whome they are brought. So that I shall not neede to spend any more time in refuting that which refuteth it self in the iudgment of the wise. pag 88. The 6.circumstance.

Discouerer.

6. Somers practised at M. Brackenburyes some such fitts, as he had afterwards at Nottingham, *wherevpon M. Brackenbury did discharge him from*

from his seruice, as Som. hath affirmed.

Darrell.

This is answered before. 2. *So.* fitts at Nott. were not counterfeyted but done by the diuell· ergo *So.* counterfeyted not at M. *Brackenburies*, but was then possessed, for it is saide, that *his fitts at these two places were alike.*

pag, 89, the 7. circumstance.

Discouerer.

7. So. in his fitts at Nott. *and before M.* Dar. *comming thither, did name him the said* Dar. *diuerse times.*

Darrell.

I deny not but that he named me, before I was the second time *sent for* by the *Maiors* letter: but the *Disc.* must proue that he *named me* before the first sending for me, when to one of the letters for my repayre to *So. Mistresse Wallys* my sister in lawe subscribed her name, and that the said naming of me, was the occasion of my sending for. otherwise this *naming me* strengtheneth not *So.* accusation as is plain by page 86. mentioned before in the very last words of *So.* accusatiō And this as hitherto the *Disc.* hath not done, so neither shall he be able to performe: as may appeare by that I heeretofore haue reported concerning the true occasion of my going to *Som*, which I can easilye proue.

But admit it were otherwise then I affirme, yet seing it was not *Som.* but the diuell by his tongue that *named me*, it argueth rather the subtlety of the diuell at that time laying the foundation of that building he since hath erected, then my teaching him to counterfeyt.

Discouerer.

pag. 89 the 8. circumstance

8. M. D*arrell tould Robert Cooper the boyes father in lawe that if he would carefully looke to Somers, he should not loose a penny by him: which sorteth with that deposed by Somers: How if he would be ruled by* M. D*ar. he should not want: And the sauour is increased by that which* M. Da*rell himselfe confesseth. viz. that he was a meanes with some others to haue a collection made for the releife of the said* Cooper. *but indeede there were twoe.*

Darrell.

Be it that C*ooper* haue thus deposed, for we heare not what he hath deposed. only the *Disc.* saith so, Be it also graunted that I haue confessed as is heere saide, thogh it be otherwise: why might I not haue vsed words to this effect to C*ooper*, and what had I therein sayd ill beseeming mee? Considering the pouerty of C*ooper* and the greate charge, and continuall hindrance *Somers* was to him and his familye day and night for some weekes, beesides the great trouble and disquietnes he put him and his vnto. It is true there were two collecti-

ons

ons, but neither of them in the name of *Somers* but of the poore: The first of them was at the priuate fast helde at *Som.* dispossession: The second at a publique fast kept at *Nott.* These collections all mē I trust will allow of. But was the monney at these times collected gyuen to *Somers*? or not a penny: or yet was all or most of it giuen for his releife to *Cooper* his father in lawe? nothing lesse. The monney receaued at the first collection vas part of it giuen to the poore of *Nottingham*, and part to *Thomas Porter So.* maister, because of the losse he had suffered, and the charge he had bene at through *Somers* affliction, for the space of aboue a moneth before: as M. *Aldred M. William Langford* with some others can witnesse. That which was giuen at the second and publique fast was distributed by the *Maior*, whereof some he gaue to the poore of that town, and some to *Cooper*, partly because of the charge and trouble he had bene at whiles *Somers* remayned with him, partly for the cloathing of him, who scarsly had any to couer his nakednes. And how doth this confirme his accusation, & proue that I taught him to counterfeyt as the *Disc.* affirmeth? The lying boy saith in his accusation that I promised him *if he would be ruled by mee, he should be able to maintayne himselfe as long as he liued*: and again *that he should neuer want whilest he liued*: If this were the principall ende of his counterfeyting as is pretended, why (when he had counterfeited and done his feates) did neyther he demaunde, nor I giue him any thing? But let the *Disc.* and *Som.* say what they please, for there tongues are their owne, and they lordes ouer them: the deede sheweth that he hath liued and bene farr better maynteyned, since he saide he counterfeyted, then whiles he did counterfeyt, as the *Disc.* tearmeth his possession, so as the diuell may seeme to haue kept promise with him hitherto alluring him thus: *thou had better say thou was a counterfeyt, and liue like a man, then to haue nothinge: for if thou shalt say thou wast not a counterfeyt, and goe into the cleargyes hand thou shalt haue nothing.*

pag. 80. paa. 81.

pag. 89. & 106. & 131. the 9. circumstance.

Discouerer.

9. *I bought out the yeares of his apprentiship, proued by my own confession, which is this*: I *gaue my word to Somers his maister, that he should haue* 13. *shillings* 4. *pence to release him of his apprentiship, which afterwards* I *did performe.*

(a) this condition is fradulently left out by the *Discouerer.*

Darrell

F. Heere these things are to be remembred: 1. that I gaue my word as is heere said, if *So.* father in lawe did not (*a*) pay him by such a day which he not performing as I thought verily he would: I was in conscience bound to pay, because of my promise. 2. I did this & indeed desired that *So. might be released* of his yeares, because *Tho. Porter* his

maister was a fidler, which trade of life we all know is much abused. 3. *Porter* being besides a weauer, had kept him still in his seruice, so that he would haue ymployed him only to the trade of weauing. 4. all this was knowne to diuers, and to what ende it was done: whence it came that I paying the aforesaide 13.s. 4.d. the *Maior* sent mee at the next collection for the poore 6.s 8.d. of it, desiring me to take that vntill the next collection following, and that then I should haue the other moytie. And when that came I had of M. *William Langford* though not all, yet 3.s. 4.d. the other 3.s. 4.d I went without, for that trouble about *Somers* grew then vpon mee: And this is all the *buying* I vsed. This also is said to be the other end of his counterfeyting: *To be released* (quoth *So. from my maister according as* M. *Darell had promised me,* I *did began the course that* M. *Darr. had wished me to vndertake.* A likely thing that he who knew so ready a way, & of the two much better, I meane to *runne away from his maister,* woulde to that said end counterfeyt to be possest with the diuell, 2. It is to be considered, what I did for him in this behalfe, when he had performed the condition on his part: euen that is heere aforesaide, which is iust nothing.

pag. 97. 36.

Discouerer.

10. *Mistresse Wallys according to M. Darrells former wordes, did send for* M. *Dar. to come vnto him.*

pag. 96. the 10. circumstance.

Darrell.

This is answered before: where we must obserue that this circumstance with the 4. next precedent, haue bene purposly inserted in the accusation, because being either in part true, or seming so to be to the vnwise & inconsiderat, the accusation it selfe might therby seeme to be true, and from them receaue some confirmation: whereas were all of them most true, and in the whole as they are not, yet notwithstāding the accusation (as touching the life of it, I meane my teaching him to counterfeyt) might be most false, as in deede it is: which but for breuity sake I would here haue made very playn. And thus much for answer to the *circumstances* alleadged by the *Disc.* for the strengthening of *So. accusation:* now followe other circumstances *generally arguing such a compact.*

pag. 90.

Discouerer.

pag. 89. & 106. the 11. circumstance arguinge the compact.

There are heerewithall besides set downe by the *Disc.* certayne circumstances generally *arguing such a compact*: as first that I *with som other of my adherentes at an Inne or Tauerne interteyned him with good cheare.*

Darrell.

Being at supper with diuers preachers at the signe of the castle,

Som:

Somers came in, and one of the company, not my selfe, willed him to sit downe and to take part with vs, which accordingly he did. As before the *Disc.* would haue the reader imagine that I was an alehouse haunter, so here a haunter of tauernes, but he hath two certificats cō cerning my life and conuersation, with about 200. handes subscribed, that telleth him it is otherwise, whereby his sinne herein is made the greater.

Discouerer.

pag 89. the 2 generall circumstance.

2. *when So. was accused to haue bewitched one,* M. *Dar. dealt with the* Maior *of* Nott. *that he might be bayled.*

Darrell.

It shall be heereafter shewed, that this is false: But why might I not well haue done so, had I bene then at *Nott.* as I was absent, seing it is manifest (as in his place will apeare) he was innocent of the murther for which he was imprisoned, and so hardlye intreated through the mallice of some? And, how doth that conclud the *compact* of counterfeyting betwixt vs two? or what lodgick call you this?

Discouerer.

3. *whilest* M. *Darrell was at* Nottingham *he had secrett conference with So. diuers times.*

pag. 90. the 3 generall circumstance

Darrell.

I neuer had speach with him in priuate vntill about 9. weekes after his dispossession, neither is there any thing deposed to the contrary, (no not by *So.* himselfe) and that was to my remembrance only once, as I haue deposed, the occasion wherof I can shew, & vpō his father in lawe *Robert Coopers* request I did it. But be it *diuers times*, why might I not lawfully speake with him apart? I thinke in some respect better then others both in regard of his former affliction, and the danger he was in aboue others, and that he was one ouer whose soule I was by my calling to watch. Yf this be a good circumstaunce against me, it will likewise be of some strength against some others in *Nott.* whome I could name, who talked with him apart as well as I, and ofter too, especially meeting with the other circumstances: as, that they knew him, dwelt in the same towne with him, so as they *might haue sufficient opportunity to meete togither, were oft with him,* with many circumstances more as strong as these obiected against me, But I will shew wherein this circumstance is defectiue, whereby the weaknes of it may yet better appeare. Yf they which haue deposed *to our secret & diuers conferences* had gone a little further, and said that they harkning heard me commend him for doing such a trick well, and such a feate excellently well, so as my selfe could not haue bettered it, or to some such purpose: then had there bine a circumstaunce indeede, euen a

he did nothinge but in appearance onely' being indeede a meere patient.

presumption, wherevpon it might well haue bene presumed, & probably concluded that I had taught him, so that So. had (t) done nothing but that he might haue learned and acted. But take the circum stance as it is, of my bare talking with him, and it is of no validity at all.

Discouerer.

pag.90 the 4 general circumstance

4. *When So. was fallen at iarr with* M. *Dar. he writ vnto him thus: all things that I did were counterfeyt, & I pray you let it passe, for the more you meddle in it, the more discredit it wil be for you: which doth argue ther was some pack betwene them.*

Darrell.

The *iarr* was this, He said that he had counterfeyted: I denyed and gainsaide the same, Now in this *letter* Sathan by his instrument did goe about to perswade me to cease to contend against counterfeyting, that is, for the Lorde and his worke: and thus the truth is, *that* I *haue counterfeyted, and it is to your discredit that you haue bene deceaued by mee, but much more discredit will it be for you, if you meddle further in it: giue ouer therefore your contending against my counterfeiting,* But suppose that So. ment as the Disc. pretendeth, *that there had bene some packing betwixt vs* concerning counterfeyting, and that he had ex pressed his meaninge in playne wordes: the same had not made mee guilty of teaching him, except *Somers* bare accusation did suffice therto, and then had the matter bene long since ont of controuersy, and the *Disc.* might well haue saued a great deale of labour. And heere by the way note the wisdome of the *Disc.* that will strengthen *So.* accusation, by *Somers* letter, that is (a) *Somers* by *Somers*, 2. Let vs heere obserue, how that notwithstandinge the extreame folly hee sheweth heerein and in the rest of his *circumstances*, yea generally in all that he saith throughout all the *discouery*, yet alas many by his lyes and very fables, haue bene drawne from beleeuing the workes of god, to giue eare to his slaunders and foolery, and to iustifye the wicked, and condemne the iust, which are haynous synnes beefore the Lorde.

And euidente signe that the *Discouerer* is plentifull in his proofes.

math, 18.6. 7

VVell *it must needes be that offenses come, but wo be to that man* (sayth Christ) *by whome the offence commeth, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

pag. 91. ths 5 circumstance.

The falshood and vanity of his fift circumstance of *turning my coppy as touching the witch, pretended by me to haue sent her spiritt into Som.* relying only vppon the *Disc.* bare report, I for breuity omit, referring the Reader for his satisfaction therein to the beginning of the story concerning *Somers*.

OF CHAP. 2. & 3.

Discou.

OF M. Darrells priuate directions to So. whilste he was at Not. with him, how he should from time to time be haue himselfe in his couterfeiting. pag. 99.

Disco.

In this 2. Chapter *So.* chargheth me that comming to *Not.* vpon the 5. of Nouember, the two next morninges beinge the 6 and 7. of Nouember, I came vnto him and had certaine speaches with him priuatlye, as touchinge the acting of his fitts vpon the day of his dispossession, the said 7 day of Nouember: and also what he shoulde doe in his remouall (& vpon the very motion therof) from the house where he was, to the place where the fast appoynted was held for his dispossing, which last part of his accusation is sett downe in these wordes after many other. *And euen so said M. Dar. (the second morning being the 7 of Nouember) the like order shal be taken with thee this morning. Anone one shall be sent to see if thou be readie: at what time thou shalt shewe thy selfe to be much troubled in thy fitts: vpon signification wherof, sixe or seuen shall come to bringe thee vpon there shoulders, whom thou maiste greatlye trouble in their carriag of thee, by strugling with them, as others that were possessed did: and as though the diuell had compelled thee so to doe, being very loth to come to so godly an exercise. Shortly aftet M. Darrels departure, all thinges were done accordingly. One Langford was sent to see if I were readie at whose comming I did make shewe of my greatest fits, in an vnquiet manner, Thervpon the saide Langforde returning to M. Darr. by and by seuen came to carrie me, whom (I thinke) I did very much trouble & wher vpon it was giuen out, that I was so heavie in my fitts, as seuen was scarse able to carrie me.* pag. 100.

Darrell.

If this accusation were indeede true, who seeth not, how easie a matter it were by sound and infallible testimonies to manifest the truth thereof. For as certaine nights and dayes, before my comminge to *Nott.* this pretended counterfeyte had diuers persons of honest re port abidinge with him, partly by reason of his greuous and lamentable affliction, and partly to preserue him from destroying himselfe, which by as manye wayes as he could, hee attempted to haue done, (which argueth also that he was no counterfeit, but indeed really poss essed, for what counterfeite, did euer seeke willingly by all meanes to murther himselfe) so after my comming to *Nott.* vntill his dispossession, he had much more company with him then before, both day & night, so that he neuer beinge by himselfe alone after my comminge, it is not possible that I should haue such, and so longe *priuate conferēce* with him as is here pretended. And if I could not be with him, & conferr with him in an inuisible manner, how commeth it to passe that so many

many eye witnesses being present, ther is not one produced to proue this conference? or did I at my comminge put all forth of there place where he remained, and where we had conference? why then are not ome of them produced, sworne and examined to depose this theire thrustynge out? sythence by the rules and maximes of the ecclesiasticall lawe, by which I ought to haue bene Iudged, *onus probandi incumbit agenti siue accusanti*, and that *actore siue accusatore non probante, absoluendus est reus*: I appeale to all the doctors of the Ciuill lawe, whether the testimonye of So. being as himselfe confesseth a counterfeyt, beinge *socius criminis obiecti*, being a vagarant runagate from his M. should in this case be a good testimonye to proue this *priuat conferēce* yea or no. But to let theire opinion passe touchinge this poynt: I am readie. and able by sundy credible and honest persons in whose companye alltogether I remayned those two morninges, to make good proofe, that I was neither of these morninges with *Som* at all, neither alone, nor yet with others (a) If then *Somers* was neither of these two mornings priuatly by himselfe alone: If also as wel by such persons as were at that time with him beinge not a few, as by such persons with whom I remained in aplace far distant from *Som*. lodging, I be able to proue, my selfe not to haue bene present, but all to gether absent, frō the partie with whom this pretended *priuate conference* should be: Let the reader Iudge whether these two false witnesses *Som*. I meane & the *Disc*. the one principall the other accessary as graund confederats and conspirators against the good name of an Innocent, be not worthely of all good men to be exploded and hissed at.

(a) that time excepted wherein one the latter of these, my selfe with many other assembled togither ioyned in prayer & fastinge, for his deliuerance from Sathan.

Discou.

Yea but quoth the *Disc*. M. D*ar*: *himselfe confeseth somwhat which tendeth to the confirmation of this his second conference with Somers*: For beinge deposed he acknowledged, that he *sent William Langford that morning to take order for the presēt bringing of So. to Smales house, & that M. Langforde brought him word, that as soone as he speake of the boyes remouinge, he was presently cast into a sore fit. And againe, in his historie* he hath these words: *The boy was brought by 6 or 7 strong men, who had all of them enough to doe, to bringe him to the next conuenient and seemlye roome, to the place of his aboade.*

pag. 100.

Darrell:

My confession tendeth nothing *to the confirmation of* any such pretended *conference*: For what though I sent *W. Langford*, that *W. Langford did bring me word* &c: and that *he was brought by 6 or 7* doth this proue that *vpon the 6 and 7 of Nouember in the morning*, I had speach priuatlye with *Somers*? marke the *Disc*: argument.

Darrell dothe confesse that these and these thinges were done by

Lang

Langford,et. therefore *Darrell* had priuate conference with *Somers* a-bout counterfeiting which argument if it be good, why then not this followinge also?

W. Langford confesseth these thinges to be true:

therefore *W. Langford* had priuat conference with *Somers* the 6 and 7 of Nouember about counterfeyting.

Now if this argument hold not against *W. Langford* why should it holde against me? I denye not that it fell out as is here saide with *So.* vpon the motion to *remoue* him, and in the *remouing* of him, but that I vpon the 7 of Nouember 97, (or yet at any other time) directed or aduised him so to doe I deny. which fact beinge thus denyed the *Disc. confirmeth* or proueth thus: *So.* did thus and thus, (as appeareth by *Darrels* owne deposition, and his historie) *ergo Dar.* instructed him so to doe. If this be a good argumente, it is a verie easie matter to proue that I haue taught *So.* to counterfeyte: and had *So.* accused the *disc.* as he hath done me, and he but sent *M. Langford* or some other to se that he was remoued, lest that should be to doe when the people were assembled: I could with great facilitie proue him guiltie of teaching him to counterfeite. And here we may see what the *disc.* proueth or confirmeth by this his worthy *confirmation*: and how herein (as often else where) he buisieth himselfe to proue that whieh is or will be graunted, and omiteth that which is by me denyed: 2. we must heere vnderstand, that the *disc.* knowing these things to be true, hath inserted them among *So.* lyes, therby hoping to dazel the eyes of men, and deceiue the simple, or over hastie and vnaduised reader: who seeing these thinges, being agreat part of his accusation to be true, may thervpon imagine that the rest is likewise true. And this is the maine fallacie and deceit he vseth in setting downe *So.* accusation.

For the preseruinge of some from beinge thus be guiled by this deceauour. we must knowe, that when one is accused of a matter capitall or criminall, to proue the accused guiltie, it is not sufficient that certaine circumstances or perticulers contayned in the accvsation be true: for it is an easie matter for him that careth not with the *disco.* how foolish and ridiculous, besides false, the accusation be, to frame such an accusation, (admit of high treason) as shalbe true in 19. circumstances or seuerall pointes of the accusation, and very false in the 20. being the treasonable act or intent it selfe, as may easily be coniectured by the instance giuen before concerninge *S. Harsnet*. Even so it is in *So.* whole accusation, and this parte therof, wherin notwithstanding sundrie circumstances (not materiall) are true, yet that wherof I am accused, vz. *teaching of him to counterfeite*, is palpablie false, and nothinge proued nor yet produced that probablie might confirme the

ſame. And thus haue I anſweared the *accuſation* of *Som.* or principall points therof, concerning my teaching him to counterfeite and truſt the falſhood of it is made euidente to all men. Let vs now proceed to the *circumſtances*, that is, certaine ſpeaches of myne, whereby alſo the *diſc.* will proue that I haue ſcholed *Somers.* where by the way we muſt obſerue, that the accuſation beinge falſe, (wherof I thinke hardly any chriſtiā that hath read the premiſes doth once doubt) no circumſtāces can ever make it true. In this reſpect it is a thinge needles to vſe any more wordes about them. Yet that my innocencie may be the more manifeſt, and leſt in not anſwering them, ſome ſhould imagine that I were not able to anſwere, I will ſay ſomthing to them, but with what breuitie I can, Leauing *So.* who hath ſo accuſtomed his tongue to lying, that he ſcarſlye vttereth a true worde in all that followeth, to the *diſc.* to beleiue his lyes: who calleth falſhood truth, and truth falſhod.

The firſt circumſtance prouing (as is pretended) my inſtructing him, is ſet downe in theſe wordes.

the 1. circumſtance. pag 107.

art 9. pag. 16

Diſcouerer.

M. Dar. hauing neuer ſcene Som. (as he pretendeth) did affirme, that he was certainlye poſſeſſed by a wicked ſpirite, vpon the rude report of a ſimple man, one Hugh Wilſon, and vpon a letter receaued by wilſon from his ſiſter in law miſtris Wallis. This M. Dar. confeſſeth in theſe wordes. Being certified in my ſiſters letter and by the meſſengers further ſpeaches, of the manner of So. fits: I did ſend them worde, that thoſe thinges being true he was poſſeſſed, and this I did before I ſawe *Somers.*

Darrell.

VVee muſt knowe that other proofe the *Diſc.* hath not of this his circumſtance, then this my confeſſion: and it is apparant that my confeſſion proueth it not: for in the circumſtance it is, that I *ſaide So. was certainly poſſeſſed,* and I write vncertainly and vndoubtedly therof, as appeareth by my wordes. And conſideringe that in the letter (which is ſett downe before) there are diuers ſignes of poſſeſſion mentioned, and that *Hugh Wilſon* tolde me further of *So.* foaming, of his extraordinary ſtrength, caſtinge into the fire, with other ſignes of ſathan his poſſeſſinge man, mentioned in the goſpell, as I can proue: and that where the proper ſigne or ſignes of a thing is, there is the thing ſignifyed thereby: why might I not well write as I acknowledge heere I did? and what did I therin ill beſeeming me? And how abſurdly doth this conclude my inſtructinge of *So.* to counterfeite? Let the reader frame here the argument, and he will eaſilie grope and finde out the abſurditie.

the 2 circumſtance pag 108.

Diſcouerer

Darrell ſaide, *that he purpoſed to haue a faſt for Som. diſpoſſeſſion, &*

that he doubted not of good succeße, by that meanes to procure the boyes deliueraunce. Heerevpon the *disc.* collecteth as followeth. *This* M. *Dar. confident bragging that he doubted not of good succeße, as it argueth his ignorance: so the same being ioyned to his rash credulitie, doth make it probable that eyther he had layde his plotte with the boye before, or els that he knewe very wll, how by his cunninge to drawe one the boy for the seruinge of his turne as he himselfe list.*

Darrell.

VVhat and how great my *confidence* in this case is, and wherevpon the same is grounded, appeareth els where, where I treate of the meanes of dispossession. But marke how the *Disc.* argueth thervpon: *Darell doubted not of good succeße, ergo it is probable that he had plotted before with the boy about counterfeiting, or else knewe very well et.* By this reason had *M. Ireton* or *M. Browne*, who were writ vnto, and there counsell and paines desiered about *So.* as well as mine, hoped *of good succeße a fast being vsed for his dispossession,* and so affirmed: they had *eyther plotted with him about counterfeiting, or else et.* Againe if this be a good circumstance, & that out of it one may probablie conclude as you heare, then can I tell and proue to the *Disc.* who taught the 7. in *Lancashire*, for I am sure he will haue them counterfeites too. Surely M. *More*, For when he went and came into *Lancashire*, he was very *confident of good succeße, a fast being vsed for there dispossession,* and his *ignorance and rash credulitie* concerninge there deliuerance equal to mine as touching *So.* this also he did affirme to others, as I knowe he will confesse: therefore *he either had layde his plotte with them before, or else he knewe very well how by his cunning to drawe them on for the seruing of his turne, as he himselfe list.* The absurditie of the *Disc.* first collection concerning my *plotting* with *Somers* to counterfeite, because vpon iust occasion I writ that he was possessed, with such a caution as you haue heard, euery child may espie: and surelie his second collection is no less absurd. for how could I *knowe* & that *very well* that he woulde be *drawne on* by me to counterfeite, before I had speach with him or yet did see him? It might be for any thinge I knewe to the contrary, hauing then neuer seene him, that if the boy was not possessed, yet he was otherwise greuiouslye aflicted (wherevpon the letters & messenger came vnto me) and so would haue smale list to *serue my turne* againe, were it not so, yet percase he was not apt to doe such rare feits as in that case are requisite. Moreouer, admittinge both these to fall out patte as he would haue it, yet how could I knowe before I sett eye of *So.* that he would be willing to counterfeite a possession with the diuil, and that he was altogether graceles, for otherwise he neither would nor durst commit such an abomination.

disco.

Discouerer.

The cheifest meanes whereby M. Dar. did seduce the people, and cunninglye instruct So. without suspition in any that beleiued him, were these two false groundes,(wherof in the first booke) vz. that those who are possessed, haue in there fitts no vse of there senses or faculties of there mindes, and that whatsoeuer they either doe or say at such times, it is not they but Sathan that doth both say and doe it. pag 108.

Darrell

Howsoeuer the *Disc.* doth not onely here but (I knowe not how oft) els where as pag. 30. 69. 111. 289. 306. prattle and florish with emptie words as though these were *the two principall and false grounds* wherby I am said to haue bewitched all the beholders: wee must first knowe that he proueth not the former of these (whereto I will first answere) no not so much as by a false witnes. For his 4 witnesses here following, and two pag 111. doe only depose that I saide *So.* was sencelesse in his fits, and those two pag. 306. that I saide the same by *Kat. Wright*: which ioyned together proue not that I said *those who are possessed are senceles*, or as he saith else where and meaneth heere (*a*) *whosoeuer is possessed, is in his fitts altogether sencelesse* 2. I haue vpon my oath denyed, that I said this of *So.* vz. at the times articulated against me: at another tyme I deny that I affirmed *Kath. Wright was sencles*, and a thrid time being here about deposed, I answeared thus: (*a*) *I beleiue that Tho. Darlinge had not his sences or memorie in his fits: but I* (*c*) *thinke that Satan might so order the matter, as that he either had or might haue had his sences in his said fitts.* And surelye I must needs thinke so, except I were so grosse as to imagine, that sathan being entered into man, is bound (as I may say) hand and fote to depriue euery such person of ther sences, and cannot otherwise doe: and secondly should much forget my selfe, who haue in experience seene the contrary in *Margaret Byrom, Iane Ashton*, and also in *W. Somers*, as I haue shewed before, where I treate of the signes of possession. For this reason confirmed by some experience, I am as far as any other from saying that the *Disc.* so oft inculcateth and fathereth upon me, vz. *that whosoeuer is possessed is altogether sencles* in all there fits, yet notwithstandinge I hould that the possessed ordinarily are sencles in theire fitts, not only because my selfe and others haue obserued this in experirence, but specially because the same may be probablie collected out of the scriptures. For did not the deuill depriue them (at least) of some of theire sences,, whom he made both blind and deafe? whereupon the spirite was called by Christ Iesus (*d*) *deafe spirit?* and may we not well think that they were without feeline, who stooke themselues with stones? *and seeinge the same men were depriued of the faculties of there mindes,* *both*

pag 30.
pag 306.
pag 289.
This is the eight time the *Discouerer* is conuinced by his *Discouery*.
pag 38.
math. 12. 22.
mark 9. 25.
mark 5. 5.

both of their vnderstanding and memory (for it is playne by the context that they were (k) *out of their right mynde*) haue wee not then good cause to iudge that they *were depryued of all their sences* internall & externall? And that thus it went not alwayes with them, but in theyre fytts, that is in the time of their vexation by Sathan, may be gathered out of the 8. *Marke*, where it is said of one of them, insteade of both that *being often bound with fetters and chaynes he brake them*: and then it was, *that no man could tame him, and made his aboade* (naked) *in the mountaynes and graues, and stroke himselfe with stones*, so as there were other times viz. when they were out of their fitts, when he liued and conuersed among men, cloathed & in his right mynd. And that not only these, but generally the possessed in Christs time were ordinarily for the time of their fitts without their sences, we may probablye thinke, because it is euident that they had not their vnderstandynge: otherwise they would neuer haue cryed out (m) *what haue wee to doe with thee, O Iesus of Nazareth? art thou come to destroy vs?* and that not only these but many possessed with diuells vsed these kynd of speaches, appeareth by *Marke* 1. 34. Thus we see that one of these which the *Disc.* calleth *my false grounds* wherewith he chargeth me to haue *seduced the people*, and (a) *iugling sticks* wherevppon my *Legerdemayne* (as he calleth it) *did consist*. is warranted by the holy scriptures. Beesides, this hath bene obserued and reported of some, who it shoulde seeme were possessed. In an history printed 86. concerning *the afflictions of Margaret Herison of Burnham Vlpe in Norfolke*, and *the speach the spirit had with M Robinson minister at the same place*, it is saide that she was *of all sences both internall and externall, to the iudgment of those that were present, vtterly depryued*, and in an other place, *shee comming to her vnderstanding cryed &c.* And in the booke printed *of the bewitchinge of M. Robert Throckmortons 5. daughters*, who as I take it were possessed, it is reported that they were depryued *of all vse of their sences during their fitts*, and that *they could neither see, heare, nor feele any body*: and to this effect there are scattered very many speaches throughout the said booke: yea it is playne there that two of these gentleweomen, *Mistris Ioane* and *Mistres Iane* had not theire sences in theire fitts before the Iudge and Iustices.

mark 5. 15. Luk 8. 35.

(m) mark 1. 24.

pag 30.

And where the *Disc.* by way of preuention hath these wordes: *The lunatick in the scriptures was in his fitts dombe, but it cannot be shewed that he wanted the rest of his sences*: page 30.

He seeth now more may be shewed by other persons then possessed: and truly it is an easye matter to shewe, that the *lunatick* wanted one of the externall sences he speaketh not of, viz. *hearing*: for Christ in healing the *lunatick* sayd: *Thou dombe and deafe spiritt I charge thee* marke 9. 25.

come out of him: now the ſpirit was thus called of the effect, becauſe he made the *lunatick dumbe and deafe*. Indeede if ſpeaking be one of the externall ſences, as the *Diſc.* it ſhould ſeeme will haue it, ſo as there are not 5 but 6. externall ſences, I will not ſay that the poſſeſſed are or were in Chriſts time depryued in their fitts of all their ſences: for it is cleare all were not poſſeſſed with dumbe ſpirits as this *Lunatick* was, And this concerning the firſt of theſe *groundes*.

Diſcouerer.

My ſecond ſuppoſed *falſe grounde* is, *that whatſoeuer the poſſeſſed doe or ſay at ſuch times*, viz. in their fitts, *it is not they, but Sathan that doth both ſay and doe it*.

Darrell.

That the diuell vſeth the tongue of thoſe he poſſeſſeth, & ſpeaketh by them it is manifeſt by theſe ſcriptures among others (u) *what is thy name? Legyon: for we are many.* (a) *And the diuell beſought him, ſaying: If thou caſt vs out, ſuffer vs to goe into the hearde of ſwyne.* (p) *Hould thy peace and come out of him.* (h) *Hee caſt out many diuells, and ſuffered not the diuells to ſay that they knew him.* (i) *And diuells came out of many, crying, and ſaying, thou art that Chriſt that ſonne of God.* Heerevpon *Auguſtine* affirmeth, *Diabolum eius lingua vti, in cuius corpus intrauit: that the diuell vſeth his tongue, into whoſe bodye he is entred*· yea in the manifold ſpeaches of the poſſeſſed mentioned in the goſpell, we reade not of any one which was not vttered by the diuell. It is cleare then that *often* if not alwayes in the fitts of the poſſeſſed, Sathan ſpeaketh and not they. And as the vncleane ſpiritts vſe the tongues of them in whome they are, and ſpeake what they will by them, ſo doe they alſo vſe the other parts or members of their bodyes to performe other actions: as their feete to goe with their hands, to ſmite with, &c. ſo the diuells went with the feete of the men poſſeſſed with the legyon, and carryed them into the mountaynes and graues, went with the ſame feete (q) *out of the graues very feirce*, and with the mens hands offered vyolence no doubt to diuers, *ſo that no man might goe by that way:* (r) *plucked the chayns aſunder, and brake the fetters in peeces*, wherwith they were *bound*: and *ſtroke them* with their owne handes *with ſtones.* And generally it is ſaide of others, that (s) *when the vncleane ſpirits ſawe Ieſus, they fell downe before him.* Beſides, the parties poſſeſſed we treat of haue confidently affirmed from time to time their fitts being ended, that they knewe not any thing they during thoſe tymes ſpake or did, and yet did many actions, and for the moſt part neuer ceaſed prating: yea ſome of thoſe in *Lancaſhire*, continued 3. dayes and 3. nights, and did the workes they were accuſtomed vnto as well and as readilye as euer, ſpake as freely as at other times, and yet knew nothinge more

mark. 5. 9.
math. 8. 31.
mark 1. 25.
mark 1. 34.
Luk 4. 41.
liber queſt. 13.

math 8. 28.
mark 5. 4.
mark 3. 11.

or lesse, of that they had said or done all that time, nor of any thinge that had bene spoken or done to them. And of M. *Throckmortons* children in like sort affected, it is written thus: *when it pleased god to deliuer them of their fitts, they neither knew what they had said, neyther yet in what sort they had bene dealt withall, as heereafter shall be deliuered in particuler.* And as this is reported of the 5. daughters generally and particularly, so the same is said of 7. *seruantes in the house afflicted most of them in the same sort and manner* in these words: *and when they were out of their fitts, they knew no more then the children what either they had don or said.* Did not now these speaches and actions, yea whatsoeuer in their fitts these saide and did come from the diuell, by whome they were at the same time otherwise vexed, and not from themselues? or haue we not iust cause to beleue them thus affirming, when we see it manifest, that some things are vttered by them, which passeth theire knowledge, and reach, and done which are impossible to be done by them? And seeing it is euident that whatsoeuer these persons possessed said and did in their fittes, the same was spoken and done not by them but by the dyuell, and that somuch is manifest by the scriptures in part, though not in the whole: why may not I for my owne parte thinke or be of opynion, that *whatsoeuer the possessed doe or say* (ordinarily) *for the time of their fitts, it is not they, but Sathan that doth both say and doe it*, as the *Disc.* chargeth me (but falsly) peremptorily to affirme? And yet the *Disc.* proueth not thus much as nowe voluntarily I say, but onely that I haue said to this effect in particular, concernig *So.* and *Katheryne Wright*. And thus much as touchinge my seconde supposed false *ground, and iugling stick* wherevpon *my legerdemayne did consist.*

The Arraignement and execution of the witches of warboys

Now let vs consider what the *Disc.* gathereth or concludeth of these *two* supposed *false groundes* of myne. First, that *thereby I did seduce the people*, and draw them to thinke and say, that the persons con trouerted were possessed. Alas poore silly soules, which were so easily by these few wordes of myne seduced & blynded. VVhy but all were not hereby *seduced*, and drawne to thinke and giue out in speach that these were possessed, for sundry weekes before I spake these wordes, (admitt I did speake them) or yet euer sawe *So.* *Darling*, *Katheryne Wright*, many thought and said (as I can proue) that they were possessed, wherevpon there was a rumour thereof in those quarters: who now, or what speach *seduced those people?*

pag 108. as is before mentioned.

Secondly, *thereby I cunningly instructed So. without suspition in any that beleeued in me.* If I thus instructed these counterfeyts, it was such a cunning & secret instruction (I trow) as my said schollers had nede to haue bene rather growne men, then boyes and little damsells. But

how

how can this be, seing all the counterfeytes, had their lessons at theire fyngers endes, some about a moneth, some a quarter of a yeare, some two yeares before? and against this the *Disc.* saith not any thing saue about *So.* Besides if this be a good reason to proue my instructing of *So.* why doth he not vse the same to proue thereby my teachinge of the *7.* in *Lancashire?* which howsoeuer he would haue the worlde to thinke is true, yet for shame he dare not publish it to the world. Lastly, this being a good argument of one his teaching to counterfeyte, the *Disc.* shall doe well to inquire after him who said as much heretofore of M. *Throckmortons children* (and of others) as I concernynge *So.* *Darling* and *Kath: Wright* yea the very same with me, that being found out he might be punished for such instruction as well as I. For albeit it be some yeares since such *instructing*, and counterfeyting was, I meane of M. *Throckmortons children* yet it is little more then half so long as it is since *Kath. Wrights* counterfeyting and my teachinge of her, and therefore may mvch better be inquired into, then this other fact done sundry yeares before. And thus the *Disc.* hauinge made a way to that which followeth, and layd this as his foundation, wherevpon his whole *Discouery* resteth, as whosoeuer hath read & obserued that worthy worke cannot but see, he proceedeth to build therevpon, proportionably to the rotten and worse then sandy yea ridiculous foundation, to the ouerthrowing and casting downe whereof I also will procede, and so come to the rest of the *Discouerers circumstances*, whereby he procedeth to proue my teaching of *Somers* to counterfeyt.

Discouerer.

The 3. circum stance pag 108. *Vpon the aforesaid bare relation of Hugh Willson and before he had the seene So.* Dar. *sent word by him to* Nott. *that Somers was in his fits sencelesse.* It is vntrue.

The 4 circum stance pag 109. M. *Darrell at his comming to So. to Nott. said he was possessed before he had seene him in any fitt, especially such a fytt as might not easilye be counterfeyted.* false.

The 5. circumstance. pag 110, M. *Dar. vpon his first comming vnto Som. affirmed, that it was not So. that spake in his fitts, but the diuell by him.* I graunt, what followeth?

The 6. circumstance pag 111. M. *Dar. the first night of his comming vnto the boy affirmed in the presence of the said boy, that he was in his fitts sencelesse.* false.

the 7. circumstauce. pag 113. M. *Dar. specifyed the same night in the presence of So. & diuers others, the manner of such fitts as the possessed had in the scriptures, and of those which were seene (as he said) in* Kath. *Wright, the boy of* Burton, *and the seauen in* Lancashire. what of this?

the 8 circumstance, pag 113. M. *Dar. then said to the persons present in the heareing of Som. that*

he

he the said So. would doe the like. false.

M.Dar. tould them in So. hearing, that he the said So. was not so much troubled for his owne sinnes, as for the synnes of the people, or of the inhabitants of Nott. false. The 9. circumstance pag 114.

M. *Dar. affirmed in the presence of the boy, that sathan did vse to shew by gestures in those that were possessed, the particuler sinnes that raigned in those places where they dwelt.* false. The 10 circumstance pag 115.

M. *Dar. affirmed in the hearing of So. and presence of many, that he verily thought the diuell would doe the like in So. and declare by signes & gestures the sinnes of* Nott. *and of others.* false. The 11. circumstanc e.

So. acting those gestures, M. *Dar. did expound them very learnedlye, to signify this or that sinne that raigned in* Nott. false. The 12. circumstauce pag 116.

The next day (being Sonday) M. *Dar. comming to So. vsed the like speaches then in the presence of others that he had done ouernight: viz. that So. was in his fitts sencelesse &c.* false. the 13. circumstauce. pag 120.

M. *Dar. did take vpon him to foretell many things that woulde happen the day appoynted for the fast: as that they should see very strang things, that Sathan would wonderfully torment the boy, and that he doubted not but that they should perceaue by the signes of possession and dispossession, that the boy was possessed, and that then he shoulde be deliuered from Sathan.* false. the 14 circumstance, Pag 122.

M. *Dar. the day of the fast affirmed in his sermon, that they should euidently perceaue by the signes of possession, that So. was possessed, and by the signes of dispossession that So. should be dispossessed, if god woulde: and comming to intreate of the particular signes of possession, and so of dispossession, he vsed such pawses, as that the boy had leasure to act them in order as he named them.* The latter part of this circumstance is false: It is proued by *So.* deposition only. the 15. circumstance. pag. 124.

In the declaring of these speaches deposed by many, conteyninge in them so many *circumstances,* consisteth my *instructing of So. by speaking to others in his hearing, those things which* I *ment that he should practise:* wherein *I dealt so cunningly as that albeit I had neuer seene him at Ashby, nor dealt with him priuatly at* Nott. *yet this saide course which* I *held with him there, and with those that came to see him in his fitts, was so contryued as might easily informe So. what he had to doe, and did indeede blynde and misleade many of the people.* pag 106.

Darrell.

I answer generally to these and all the former *circumstances:* first that all these *circumstances* with the rest of the depositions in the *Discouery,* were taken by Commissioners chosen and appointed by them which are against me, I not being suffered to ioyne with them therein: neither haue I had nor possibly could gett any coppy of them, or my first generall answeare to the circumstances.

Commission graunted for me, to re-examyne these witnesses. Now these proceedings are contrary to the Queenes lawes, and the ordinary practise of the high Commission court: and for that cause (had I nothing else to say) these *circumstances* (with the other depositions in the *Discouery*) are of no force, neither prouing any thing, nor yet proued against me.

my 2. answere

2. These Commissioners were and are my mortall enemyes, & therefore very partiall, one of themselues also *M. William Gregory* by name, being their clarke or notary. And as it cannot (almost) other wise be, so I am able to proue, that they haue carryed themselues very corruptly in the execution of theire seuerall Commissions: And therefore in all equity and indifferency, the things heere and through out the *Discouery* deposed are to be more then suspected, euen to be reiected.

my 3. answeare.

3. I affirme that many of these *circumstances* are false, and offer to bring at least an hundred witnesses (if so many were needefull) to depose otherwise for the falsifying of them.

my 4. answeare.

4. Admit that I had ioyned in these Commissions, and that all were true which is deposed: I affirme that these *circumstances* are to weake and insufficient to proue that *I taught him to counterfeyt* supposing he were a counterfeyt: for if we will proue a thing in controuersy or matter criminall by *circumstances*, as they must be diuers, so they must be strong, euery one probably concluding that wherunto they serue, bearing the name and nature of a presumption, as we very well call it: the etimology of which worde teacheth, that the presumption being true, it is thence to be presumed, and in all likelihood thought: that that is true whereof it is a presumption. And thus diuers presumptions meeting togither, being so many probable arguments, (specially hauing respect to the other presumptions) they make among them a sound and substantiall proofe, and necessarily conclude that whereof they are presumptions. As for example, and for the better vnderstanding thereof: Let vs ymagine that in *Grayes* Inne feildes *I. S.* a gentleman of *Grayes* Inne is slayne, no body being eye witnesse thereof, so that *I. S* being deade, and none present at the murther, the murtherer is to be founde out by *circumstances*, or not at all. If against *I. N.* being apprehended vpon suspition, it should be obiected, that he was of *Grayes* Inne as well as *I. S.* that he knew him well, and was acquainted with him, and the place also where *I. S.* was slayne, that hee was seene walking with him the day before in the city, that he was known to be of greate vallour, and therefore able to performe such a fact, & that he was his owne, and to goe wher he would at his pleasure; *and so had sufficient opportunity to goe* and fight with him and slay him: these

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circumstances (*I* say) and an hundred more such, are not auaileable to proue *I. N.* guilty of the said murther: for notwithstanding these *circumstances* were most true, and many more of this kinde, *I. N.* might be as innocent and free from the murther as the babe in the wombe: yea by such like *circumstances* a thousand seuerall persons might be as well condemned as *I. N.* And if in this case vpon the aforesaide or no stronger *circumstances*, a Iustice of peace should commit *I. N.* to prison, the Iury finde him guilty of murthering *I. S.* the Iudge pronounce sentence of him, and he therevpon be (a) executed, woulde not all men that should heare thereof wonder at it? and say with one consent: Surely the gentleman was innocent for any thinge that appeared to the contrary. But if against *I. N.* it should be giuen in euidence, that the same morning *I. S.* was slayne, they two falling out, challenged one the other, naming time and place, where and when, after *I S.* was killed, that shortly after the murther committed, he was seene comming from the saide place sprinkled with bloud, that his sworde was bloudy, and his dagger found where this murther was done: by these and such like *circumstances* or presumptions, it was as manifest he slew him as if there had bene some present at the murther. And marke I pray, how euery of these circumstances and such like which we very aptly call presumptions, do probably conclude *I. N.* to haue done this murther, yea the least and weakest of them the other presumptions considered therewith: which the former *circumstances* doe not at all. Euen so it is in the matter of *teaching to counterfeyt*, whereof I being accused, the *Disc.* would proue me guilty by *circumstances*: but they being all of the same kinde with the first of the aforesaid *circumstances* alleadged against *I. N.* that is frivolous, vayne, and ridiculous, not one of them deseruing the name of a presumption, doe not proue me guilty of such instruction, no more then the first aboue named *circumstances* prooue I. N. guilty of murthering I. S.

This is my case, *mutatis mutandis*

That these are such friuolous *circumstances* will appeare to him that standing in doubt thereof shall marke how handsomly they conclude *my instructinge of So. to counterfeyt*, whereunto they serue as *circumstances*, and otherwise doe their maister the *Discouerer* no seruice at all. As thus for example: *Darrell before he saw Somers said he was possessed, if the signes of possession were seene in him as he was informed: it is probable therfore that Dar. taught him to counterfeyt a possession.* Againe, *Dar. affirmed that it was not So, that spake in his fitts, but the diuell by him, it is therefore probable that Dar instructed So. to counterfeyt. Dar. affirmed in the presence of So. that he was in his fitts sencelesse, it is to be presumed therefore that he taught him to counterfeyt.* Dar. said (for soe the *Disc.* and his false witnesses tell vs) *that So. was not somuch troubled*

led for his owne sinnes, as for the sinnes of the people: ergo *he taught him to counterfeyt*. If thus we should goe through the *Disc. circumstances* and weigh them in the ballance of reason, we shall fynde them as light or lighter then vanity it selfe. Truly I thinke since the worlde was made, there were neuer more vaine, ydle, and sottish *circumstaunces* obiected against any man liuing.

my 5. answeare. My 5. and last answer is, that if there were a possibillity of counterfeyting, as there is not, and these circumstances were a little stronger in appearance then they are: yet in this case of teaching *So*. I can not be proued guilty by circumstaunces. for how can it possibly bee made true by any *circumstances* that I haue taught *So*. to counterfeyt, so long as he cannot tell where nor in what place I taught him, nor when? can any action be done, but there is a place and time wherein and when the same is done? Euen so it is in this my *schooling of Somers*. Haue I taught *So*, to counterfeyt? I desire to know where and when. In *Ashby* parke (for other place as yet there is not any named) I haue shewed it cannot be, and it is as cleare as the day light at noone, where then? It would be knowne: *So*. heereof can not be ignorant if there were any such thing performed. Let him then tell the place where, the weekes, monethes, or yeares wherein the same was doing with other circumstances therevnto apperteyning,. If this *So*. cannot doe (as hitherto he hath not truly and men may well thinke he cannot, for if he could he had done it before this) we may be most assured it is becaus there was neuer any such instructing of him. It is not in this our case as it is in murther and such like offences, *Som*. is not deade, but aliue, he is not absent and to seeke, but at hand, neyther can he but know that which I desire he should make knowne, if any such thing be. And vntill this be done by *So*, the aforeseid *circumstances* and a thousand such more are not sufficient, or any whit at all auaileable to prooue me guilty of teachinge him to counterfeyt. yea to what purpose are my circumstances in this case of ours, except this I speake of be first performed? truly to none at all: except it be to dazell mens eyes, and so to keepe them from seeing that which otherwise they could not but see most clearly. If *Som*. had once done this I speake of, and so as I were not able to conuince him, then indeede there would be some vse of *circumstances* to strengthen his accusation. They had neede also to be very strong ones, considering the vnworthynes of the accuser, and the rare and wondetfull feyts I shold teach him. But that being not done, I maruaile how any man of reason and iudgment, should hould me guilty vpon those aforesaid poore and empty *circumstances*.

For where the *Disc.* saith that I *did so cunningly instruct Som. by speaking*

speaking to others in his hearing those things that I *meant he shoulde practise, as that albeit* I *had neuer seene him at Ashby, nor dealt with him priuatly at Nott. yet the course that* I *had held with him there was so contryued as it might easily informe So. what he had to doe* it is most absurde. For who can be so voyde of reason as to thinke, that I could no sooner speake of the signes of possession mentioned in the gospell, as foming, casting into the fyer, extraordinary strength ect. and of othere very admirable feyts, as of a greate swelling in the body, and of a litle swelling to run along the body betwene the flesh and the skyn, of making the armes and legges heauy as yron, of retorting the tongue into the throat, so as no part of it could be seene in the mouth, of induring the pricking with pynnes, and keeping in the bloud so as none not a drop should issue at the places pricked, with many more such like: but that *So.* presently could and did therevpon doe the same? was there euer so nimble a boy and so apt a scholler heard of beefore since the world began? It is no maruaile then though the *Disc.* terme him an apt scholler, *So.* saith he *being an apt scholler for* M. *Darrell to practise vpon, hearing by* M. *Dar. speaches what was to be done at his handes did &c. wherewith all that were present were much amazed.*

pag 106, This is the argument of the 3. chapter.

pag 116.

But admitt this were possible, as me thinketh none should say so besides the *Disc.* yet out of question it is impossible, that the speaches I vsed *to others at* Nott. *in So hearing* vpon the fift of Nouember & after, before which time my voyce was not hearde in the presence of *So.* should instruct *So,* in those things he practised for the space of 4. (a) weekes at the least before that time. which being so, and withall manifest and notoriously knowne, confirmed also by the depositions of the 17. That *So.* or the diuell did the very same things before the 5. of Nouember and my comming to him at *Nott.* which he did after, wherevppon I was sent for and requested to come: it cannot be that *So. was instructed of me by speaking to others in his hearing, those thinges that* I *ment he should practise.* Beesides, it is againste common sence that I should instruct him after this manner, if that were true that the *Disc.* and *So.* affirme to be true, I meane that I had bene scholing of him beefore at *Ashby, and pryuatly also instructed him at Nott.* For, he hauing bene (as they say) foure or fyue yeares learning his tricks and hauing had them also in writing from me, he coulde not (sure) be to learne them when he shoulde act them. Againe it had bene extreame folly or rather madnes in vs both, that hauing so long time & opportunity to teach and learne in, could finde out none, but deferr it vntill the very instant they were to be practised.

(a) how can the *Dis.* avoyde this without blushinge.

Thus the *Discou.* himselfe may see, that his *circumstances* albeit they be many, are too weake and insufficient to proue my teachinge

of his counterfeyt, and therefore *So*. accusation must doe the deede, or else it will not be: which (as appeareth by the premisses) is palpable false, hauing neither face nor possibility of truth in it. The best way then for the *Discouerer*, I meane the *Bish*. of *London* and *Samuell Harsnet* is, to confesse the truth and publish it, and so giue glory to god: seeing the falshood of this *Discouery* is nowe made manifest in the eyes of the Sunne.

The 3. chap. conteineth parte of the former circumstaunce, and so is alreadie answeared,

OF CHAP. 4.

Discouerer.

pag 127. *Of M. Dar. cunning instructing Somers, by speaking to others in his hearinge of Sathans seeking to repossesse him: and of the acting of certayne tricks under a couerlet.*

In the former parte of this chapter the *Disc.* telleth vs of a second or *new cosenage*, viz. *So. counterfeytinge of a repossession*: and after

pag 128. what manner I instructed him we heare in the title of the chapter. This cosenage the *Disc.* pretendeth to proue by two speaches of mine the one is that I should *affirme* to my Auditory *in the hearing of Som. that for a certainty Sathan would seeke to repossesse the said So. and preuayle against him except he were mightely withstood by faith* The other that I *affirmed the night he was dispossessed in the hearing of So. & diuers others, that sathan returned the same night he was dispossessed out of certaine in Lancashire, and that so returning he appeared vnto them in certayne similitudes.*

Darrell.

VVhen the *Disc.* hath proued me guilty of the first *cosenage*, I my selfe will yeald the second: & vntill he haue performed that which yet he hath not, none that is wise, will regard what he saith, concerning this new *cosonage*, as he termeth *So*. repossession. 2. All or most of that I haue giuen before in answer to the aforesaid *circumstaunces*, serueth also for answer vnto this. 3. Seeing betwene *So*. dispossession

2 and repossession (which was about thirteene weekes) he and I *had*

3 *secret conference togither diuers times*, as the *Disc.* telleth vs, and that for

page. 90. the instructing of him to dissemble a repossession, it had bene sufficient, to haue in a worde or two at one of these our *secret conferences*, to haue bid him fall againe to his former tricks, and say withall that the diuell did seeke to enter into him: so that this instructinge of him *by*

4 *speaking to others in his hearinge* nede not. And one woulde think, that were there any such *new cosenage*, I would rather haue giuen him his direction concerning the same apart, then before diuers *others*. 4. So. was then repossessed, as now at this present he is.

1 The reasons that moue me to thinke that *Som*. is indeede repossessed are these. 1. because about 12. or 13. weekes after his dispossession

ſeſſion, I (among diuers others) ſawe in him the ſignes of poſſeſſion, euen all the ſame I did before, and beheld him handled after the very ſame manner he was the time of his firſt trouble: and therefore if thē poſſeſſed, he is ſo now, and if euer he was poſſeſſed, then and for the ſame cauſe he is againe poſſeſſed. 2. The ſcripture telleth vs, that *the vncleane ſpirite being gon out of a man,* doth not only *returne* and *ſeeke to enter into his* ſaid *houſe* againe, but indeede *enter* and poſſeſſe the ſaid party, if returning *he finde him empty, ſwept, and garniſhed,* that is ready and prepared to interteyne his oulde gueaſt the diuell, which is when the party is vncleane and liueth in ſinne, for an vncleane perſon is a fitt receptacle for the foule ſpirit: but *So.* out of whome the diuell was caſt, is and hath bene ſuch, as is manifeſt by his abominable lying in denying the worke of God wrought vpon him, his falſe accuſinge of the innocent, ioyned with greate obſtinacye and ympudencie, his periury, and other greuous and open ſynnes of his: It muſt needes therefore be that *So.* is repoſſeſſed. 3. There is ſomethinge in reaſon to confirme vs herein: in that from time to time *So.* hath bene doing in ſecrett, and offered ſometimes openlye to doe his tricks, as ſome call them. After he had ſaid the ſecond time that he had counterfeyted, and was as free from being vexed by ſathan, and as farr from all appearance of poſſeſſion as now he is, he, (as is notoriouſly knowne, and the *Diſc.* himſelfe confeſſeth,) *ſhewed his tricks before my L. Anderſon, and diuers others, in ſome extraordinary ſort.* At one of my examinations before the B. of *London* M. *Barker* regiſter to the high commiſſion, and another gentleman being preſent, *So.* vppon occaſion of ſome wordes vttered by me, would haue bene doinge his tricks, and had vndoubtedly but that the *Biſhop* rebuked him for it, and preſently for feare thereof ſent him away. It ſhould ſeeme that the *Biſhop* had ſeene him doe his tricks before that time, yea percaſe often, otherwiſ he would haue bene as glad for the further ſatiſfyinge of himſelfe to haue ſeene his feyts, as ſome there preſent. At *Lambeth* vppon whitſon-eue, in open court *So.* offered to doe his tricks, and had not the *B.* of *London* ſaid, it was to no purpoſe, becauſe M. *More* and I wolde ſay, it was not he, but the diuell that did them, he had without queſtion fallen to his worke. Neither can we in reaſon thinke, that theſe were bare offers or wordes, he not beinge able to performe any ſuch thing, conſidering (to omyt other times) he or the diuell did indeed ſome of his trickes beefore my L. *Anderſon,* and therefore the one of them both can and is ready to doe them, when *So.* will, accordinge to the couenant paſſed betwene them. Conſidering then *So.* (or rather the diuell) is doing now and then as we heare, and that ſuch feytes as the eye-witneſſes thereof confeſſe, none beſides him can doe the like,

Margin notes: 2 mark.9.25. math.12.43. — 3 — pag.205.

and

and the cheife of them, that if the boy did not say he counterfeyted, and cease to doe the tricks when he is bidden, he should verily think that he did them by the diuell: may not this well after the premisses confirme vs in his possession? whether *So.* was packt beyond the seas by some that knew he was possessed, and feared least that woulde one day appeare, or went of his owne accord about some great busynes of his owne, let other men iudge: as also why it will not be graunted that the meanes may be vsed which the (u) worde of god directeth vs vnto for the discouery of Sathan, whome we are boulde to affirme lurketh in him.

Luke 11.22.

• And where some men can hardly with any patience indure to heare of this repossession, because no such thing appeareth: they must know that Sathan doth and hath long laboured to obscure the worke of god wrought vppon *So.* & to annihilate it, if it were possible, that so god might goe without the glory and prayse which would be gyuen him in the acknowledgment thereof, and man lose the profit he wolde make of such a rare worke of god. To this end and for the better bringing of this to passe, the diuell (hauing recouered *So.* and entred into his house, the body of *So.* agayne) indeuored by himselfe and his instruments threatning and promising, to drawe him to deny the work of God, and affirme that he counterfeted, and therewithall couenanted with *So* *to helpe him to doe any thing that he would take in hand*, meaning those thinges that he had in the time of his possession done. The case being thus, and this being the worke that the diuell hath in hád, it is not to be ymagined that Sathan beinge in *So.* shoulde torment him, and so make it appeare that he is there: for thus he shoulde be against himselfe, and ouerturne all he had done and hath in hande. Yf the diuell hauing drawne *So.* (after that he was againe entred into him) to say he counterfeyted shoulde vexe him, and sent forth the same effects he did before he thus affirmed, causing a verye greate swelling in his belly, an other and much lesse to run along his bodye betwene the flesh and the skyn, depryuing him of all sence, so as being prickt deepe with pynnes, he woulde not styrr, nor bloud issue, retorting his tongue into his throate, causing him to foame excessiuly, to be (in appearance) of supernaturall strength, and knowledge, casting him into the fyre without being burnt &c. and that daylie: what would it aduantage the diuell for *So.* to say and sweare he counterfeyted, when the deede euery houre done by himselfe shewed the contrary? and where had bene my teaching to counterfeyt? and the imprisoning the innocent? how would also the children of men haue bene generally kept from beleeuing the worke of god and magnifyinge him for it, and not only so, but insteade thereof brought to receaue

ceaue a false and vile report against his seruant, and that which is far worse against the worke it selfe. Howsoeuer then the diuell is naturally carried to vexe and torment them in whose bodyes he is, and to sende forth such effects as we heare, and ordinarilye doth so: yet we may be assured that when he seeth it is more for his aduantage to refrayne, (as it is in this our case to draw thousands to synne, then to torment one sole body) he being in man will not shewe himselfe and make that knowne, but lurke and lye cloase (as I may say!) like a subtle serpent, and oulde foxe as he is.

VVe haue hearde before in the story, that for the space of a fortnight or thereabouts sathan did withdrawe himselfe from vexing *Iohn Starky*, and *Anne Starky* for certaine dayes, insomuch as their parents with others did verilye thinke at the first when M. *More* and I came to *Cleworth*, that they had bene well, and no wicked spirites within them: yea we haue had experience thereof even in *Somers*: who after he had giuen it forth that he counterfeyted, and therewith continued as well and free from all appearance of possession, as at this present he doth, for the space of 4, or 5. weekes, was fearefully tormented by the diuell, before the Commissioners, and many other witnesses, and so continued about 12. dayes,(in the vew of all that came vnto him) vntill the aduersaries hauing gathered hart to themselues, did rise vp againe for counterfeyting, and tooke him the second time into their custody, in whose hāds he was no sooner, but presētly he was(as they thought) well, and no diuell (forsooth) in him: and so hath remayned as they thinke vntill this day. which suddayne amendment, if I may so call it, with the cause or occasion thereof, might helpe vs to spi out the reason of Sathans not vexing of *So.* albeit he be in him styll if we were wise. Now I desire to know, why the diuell may not aswell by the space of some yeares abstayne from tormenting the man he possesseth, as for the space of some weekes. Thus we see that *So.* not being vexed by sathan, doth not let but that he may be possessed. VVe see also the reason why the diuell thus withdraweth himselfe, which well considered we may perceaue that it is not possible it should haue bene or yet be (so longe as all things continue as they are) that the vncleane spirit entred into *So.* with seauen worse then himselfe, shold vex him at all, otherwise then in corners, before such, and in such maner, as he thinketh good, and seeth it to make for the vphoulding & mainteyning of that euill name of counterfeyting, which he for the obscuring of the greate worke of god, hath raysed vp, and spread far & neare, for what saith the scripture: *when the stronge man armed keepeth the house, the things that he possesseth are in peace*. This is first to be vnderstood of corporall possession, as is playne by the occasion thereof. math. 12. 29. Luk. 11. 21.

Now did euer the strong *armed man* possesse a house more quietlye, then he doth *So. his house* or body? when no man resisteth that vsurper, when *So.* himselfe and some such as are rulers in the church & comon wealth, yea and too many others, are for this vniust possessor, for *counterfeyting*, and *teaching to counterfeyt*: and no man almost in a zeale of god and his glory riseth vp against him. As then the repossession of *So.* is according to that which is foretoulde vs by the holy scriptures: euen so in this lurking of sathan, *and being at peace* with *Somers*, we see the scripture likewise fulfilled. Neither doe I doubt, but that if any zealous for the Lorde of hoasts, shall procure such order to be taken, that the meanes may be vsed for the dispossessinge of this vsurper, and so Christ Iesus the *stronger come vppon this strong man*, he shal be spoyled of his house, the armoure wherein he trusted taken from him, and his spoyles deuided: and we therein also see the scripture fulfilled beefore our eyes, we desire that a tryall heereof may be made, that so happely if no other way an end may be put to this controuersie. To deny this were very hard, and iniurious to the manifestation of the worke, and peace of those which contend abut it. If I had only knowne *Som.* possessed, and not to haue bene beesides dispossessed, I should haue bene lesse confident in this present possession, for why I should haue doubted least Sathan peraduenture had leaue from god, to possesse him only for a season, which time being expired he might remayne there no longer, albeit no meanes was vsed for his expulsion and against this I fynde nothing in holy scripture. But of the repossession of one, I am otherwise perswaded: because it is said & that of both the *Euangelists* which speak of the conditiō of the repossessed, that the spirite hauinge entred in with seauen worse then himselfe, will dwell there, and take vp his habitation, as hauinge some right and interest in the house. In which respect it may be it is said that *the last stat of that man is worse then the first*: meaning that the condition of the man repossessed, is worse then it was when he was first possessed. For first Christ speaketh in both the *Euangelists* in the present tense, not in the future, the last state of that man *is* worse, not *shalbe* worse, 2. The antithesis or opposition betwene *first* and *last estate*, confirmeth this exposition, for by *first estate* we are to vnderstande the condition of the possessed from the time sathan entreth into man, vntill the time of his eiection, and by *last estate*, I thinke his like conditiō of being possessed, but after eiection: wherby it may welbe distiguished frō the former, & rightly be called *last estat*, hauing respect to the other and likē *estat* going before. And this *last condition* of one possessed, which is that we call repossession, is saide to be the *worse*: first, because into such the same spirit which was there before is entred. *with seauen worse then himselfe*. 2. because they will dwell there: that is, though they be cast out, *returning* they shall and will recouer the partye, and gett him anon againe into

math. 12. 45.
Luk. 11. 26.

their possession, And truly no maruaile though the estate of the repossessed be such as we heare, and far *worse* then the estate of those persons possessed out of whome the vncleane spirit was neuer cast: considering theire great vnthankfullnes, for so singuler and sencible mercy of god bestowed vppon them, and that notwithstanding the Lord hauing corrected them for their sinnes by the diuell. and after deliuered them out of his handes, yet they returne to theire sinnes agayne: without which one cannot be repossessed. This I say considered it is iust with god, to deliuer them vpp to the full possession of the diuell, or diuells, or at least to some further possession and interest in them then beefore.

As for the B. of *Londons* obiection, that *So. hauing remayned a yeare in his house, hath gone to the Church all that time, and there carryed himselfe as orderly as any other of his famely, and likewise in his prayers at home as* M. *Harsnet* (quoth he) *can witnesse*: it is easilye answered, for we reade in the 1. of *Marke*, that at *Capernaum there was in the Synagogue a man in whome there was an vncleane spirit*: and how oft the same man had bene there who can tell? and quietly (no doubt) hee carried himselfe there, otherwise that had bene no place for him. Indeede he cryed out when he sawe Iesus, but this [s]all that were possessed did wheresoeuer they met him, so that said exclamation was not because of his being in the *Synagogue*, but because of Christ his being there.

VVhere I say that *So.* is now possessed, I doe not meane that the diuell is for certaynty at the very instant when I so speake in the body of *Somers* for as he may be there, so at that present may hee be without him, as I suppose: but I mean that *Sathan hath leaue from god to enter into that body of his, and torment it,* which he is denyed to doe by others, which letteth not but that he may or doth goe forth sometimes, and come in againe at his pleasure, And this I conceaue generally of the possessed, and Sathan his being within them, for it is likely that the diuell doth with those he entreth into as the father of the *Lunatick* saith, concerninge his dealinge with his chylde,(a) *And loe* (*quoth he*) *a spirit taketh him, and suddenly he cryeth and he teareth him that he foameth, and hardly* departeth *from him, when he hath brused him* These are saide in the Scriptures to be (b) *possessed with the diuell*, meaning touching their bodyes, which in this case is called his *house*: for concerning their soules they are no more nor otherwise possessed thē others, now a man is possessed of his house, although he remayne not alwayes in it. Euen so it is (I thinke) betweene sathan and his house, that is the body he possesseth. Indeede he is said to be possessed, *in whome there is an vncleane spiritt*: but it followeth not therevpon that

what it is to be possessed

Luk 9 39. math. 4 24 and chap 8 16.24. math. 12. 29 44.

mark 1 23.

the spirit is alwayes in the man, & neuer out of him. Yea except now one spirit, now an other shoulde goe into the body of the possessed, after the diuell taketh once possession of the body of man, which is vnlikely: it must needes be that the spirit goeth out sometimes: for otherwise it is not possible, that the spirit shoulde vtter these thinges he is by experience seene oft to doe by the tongue of the party possessed, as the speaches and actions spoken and done else where, at or about the same instant they are spoken and done. And thus much concerning *Som. repossession.*

Discouerer.

pag. 134. *After this So. deuised new tricks vnder a couerlett, vpon this occasion. Lying vppon his bed with a couerlet cast ouer him, he moued by chance he knew not how, some parte of his body, when he was supposed to be in a fit, and therefore senceles. wherevpon he the said M. Dar. gaue it out, that it was the diuell, that made that motion vnder the couerlett: which was such an instruction to Som as he ceased not to feede that error: Likewise (sayth So.) lying in my bed, I did sometimes knock and fillip with my fingers & toes, against the bed sides and feete: and this also was ascribed to M. Dar. as to haue bene done by the diuell.*

That which *So.* heere deposeth is confirmed by the depositions of diuers, *The very knocking at that time I was there,* (saith M. Hallam) pag 239. *was one of his toes, slipping downe from the other: when the voyce of 4. or 5. knocks were heard togither in manner of a chyme,* quoth M. Crauen, *I founde one of them to be his finger thrust vnder his thigh, as he lay uppon his backe.* George Richardson thus, *Touching the likenesses of kitlinges mouing in So. bed, I haue hearde much wonder thereof, at one time when I was there, it was the boyes foote.* Edmund Garland thus. *Catching on a time at that which I sawe moue the cloathes, I gott houlde of it and offering to cast vp the cloathes, to see what I had in my hand, it slipped from me, & I beeleeue it was the boyes priuy members.* Againe *I hearing a knocking at the beds feete, catched the boy by the toes, which I perceaued to haue made the former knocking.* M. Aldred thus. *the rapping in* M. Hallams *opinion was nothing else, but the tapping of one of his nayles vpon an other.* M. Par *The tapping was the fillipping of his fyngers or some motion with his toes.*

Darrell VVe heare what *So.* and his witnesses say, let vs now hear what was deposed before the 12. Commissioners.

M. Aldridge. *This examinat saith that he standing in the hall hearde a greate knocking in the parlour where the boy lay, and suddenly he rushed in* Narration dep. 2. *where he found the boy alone in his bed, lying with his face vpwards in his fitt, with his mouth drawne awry, & his eyes, staring as though they would haue started out of his head. And kneling downe to prayer he heard the knocking againe vnder his knees as he thought: and in the bed vnder the couer*

let

kett, he sawe the forme, and shape as it were of fyue kitlings in quantity to the uiew of the eye. And againe this examinate sawe the bedcloathes at the feete to shake, moue, and leape, as the leaues of an aspen tree, shaken with the wynde.

Ioane Pye saith that diuers times shee had heard a clapping in his bed, as though it had bene the clapping of 3. handes, and that shee hath seene a motion in the bed, as though it had bene the creeping of 3. kitlings, which shee and diuers others haue indeuored to take houlde of, but neuer could, for when they attempted the same, it hath vanished, his handes and feete neuer sturring to their sights and that at other times, shee hath heard at his bedds feete a knocking, as though it were vnder the bed to their vnderstanding. dep.6.

Elizabeth Milward saith, that shee hearde a thumping, or knocking in his bed, and shee putting her hand into his bed, felt the said knockinge (as shee thought) at a hollow place aboue the chest of his body: which knocking shee heard as shee went downe the stayres being so fearfull as shee durst not stay aboue with him. dep.14

M. *Pare sayth, that he hearde a thumping, or knocking in the boyes bed in three seuerall places at once, and he putting his hande into the bed felt it sensibly knock vnder his hand.* dep.15

Thomas Gray Esquire *saith, that he saw a mouing vnder the vppermost couering of the bed (not far distant from the small of the said William Somers leg,) which lay in a round lumpe pantinge, which this* Examynate *perceauing, poynted at, and said to the standers by, what might this be? wh ervpon one of them said, it is his feet: then it was answered by those that sat vpon the beds feete, thus: we haue his feete heere, and doe holde them. Then this* Deponent *for the better vnderstanding thereof layd his hand vppon the said lump, and felt it moue, and clasping his hand togither, he felt that it yealded, as ayre, or wynd, and opening his hand againe it filled the same in very full manner, And this* Examynat *taking away his hand, saw the cloathes settle very softly downe, like as a bladder being blown ful of winde falleth togither after it is pricked· and ymediatly the like mouing was on the other syde of the said William Somers, and this deponent seeing it said (lay ing his hand vppon the place, where before it was) heere it was euen now, and at that very instant this deponent (without mouing of his hands) sensibly felt something vnder the cloathes patt very fast in the palm of his hand like the foote of a kitling, or such like thing.* deP.10.

Darrell.

The *Disc.* telleth vs, what his owne deponents, (of his owne culling, and of his own sifting and examynation, and some of them of his owne stampe and affection, whose depositions also are produced by his owne selse, deposinge more or lesse as he pleaseth) doe saye: but in his whole *Discouery,* we heare not of these other depositiones,

deposed and examyned by other manner of persons then himselfe, and fellowe Commissioners. The *Discouerer* belike thinketh thus to blynde the eyes of the worlde, but the must knowe that the producing of these absurd and ridiculous depositions of I know not whom, taken as it were behinde a cloath by such as are partyes, and no indifferent Commissioners, are a slender conuiction of the depositions of these other fyue heere specifyed, so grauely, iuditially and orderlye done, let the *Disc.* heereafter then conuince that which they haue deposed: for vntill that be done, and these 5. proued periured: It cannot possiblie be (as euery childe may see) that that or those thinges which moued *vnder the couerlett*, seene and looked vppon as they moued or crept vp and downe the bed from place to place, stirringe and mouing vnder the handes of many, as if they had bene whelpes, kytlings, ratts, or such like lyuing creatures, sometimes also vanishinge vnder mens handes, when feeling them they beegan to claspe theyre handes &c. as before, hearde likewise to make a thumping or knocking, should be *So. feete, or his toes, or fingers, or pryuie members*: or this *knocking* be caused by his *fynger thrust vnder his thigh*, or by the *fillipping of his fyngers*, or by *one of his toes, slyppinge downe from the other*, or by the *fillipping of one toe with an other vppon the bed*, or yet by the *tapping of one of his nayles vpon an other*. For (to omyt that which conteyned in these fyue last depositions offereth it selfe to the consideration of euery one,) it is notoriously knowne to the inhabitants of *Nottingham* that his *mouing & knocking vnder the couerlett*, continued tenne dayes and nights, by times or rather more, and that *So.* was vsuallye helde by some, armes & legs, his armes also (he being in his cloaths) on the day time aboue the coueringe, and seldome or neuer vnder it. And this is (in part) confirmed by M. *Grayes* deposition. *I saw (saith he) So. lying opon a bed, being helde by sondry persons at his feete, and also at his heade &c.* Agayne as before *wee haue his feete heere and doe holde them*. How could then this *motion* and *knocking* be made by his *handes* or *feete*? 2. *Som.* on the day time was alwayes in his cloathes: it came not then (surely) from the *tapping of one of his two nayles one vpon another*. 3. Neyther in the night when *So.* was in his naked bed could the *knocking* or *rapping* come either from the slipping downe of his toes from the other, or his finger thrust vnder his thigh, or the fillippinge of his toes or fingers, or tapping of one of his toe nayles upon an other, because of the loudnes thereof: for saith *Elizabeth Milwarde, I hearde the knocking as* I *went down the stayrs, being so fearefull, as* I *durst not stay aboue with him.* And M. Aldridg, (speaking of an other time, and when he was in an other house) *standing in the haule* I *heard a greate knocking in the parlour wher the boy lay*. And this which M. *Aldrige*

deposeth, there are a great number of witnesses ready to depose.

4. It is to be obserued that M. *Hallams* deposition beginneth thus *Hauing hearde of many wonders, of certain knockings in So. bedd, I was very desirous &c.* And *George Richardson* after this manner: *Touching the likenesses of kitlings mouing in So. bedd, I haue hearde much wonder thereof, and at one tyme &c.* whereby it is playne that either there was some very rare accident, or seeming so to be, which we may be assured did drawe many to behould him: And beesides at this time M. *Hallam* and M *Freeman* (because his kinswoman was now appeached to be a witch, for this accident, and the *Discouery* of certaine persons for witches, began, continued and ended togither)gaue it out that *So.* was a counterfeyt. VVhich two things considered, and that by reason of the latter the most that came vnto him had an especiall eye to counterfeyting, how simple, and what silly soules must they needes be, that were thus deluded by the *tipping and tapping. slipping, & fillipping* of a boyes *toes and fingers*? But as in other things so in this particular, the *Disc.* will not only put out their eyes who behelde *Somers* troubles, and depriue them of their sences I meane their feeling and hearinge, but also of theire reason and vnderstanding, as if they had bene fooles or naturals, or more like vnto bruite beasts then men. And this I desire the Reader to consider of.

OF CHAP. 5.

Disouery.

Of M, Dar cunning instructing of Somers, by speaking to others in his hearing such things, as he ment he should practise in the detecting of witches.

After M. Dar. brought him on to an other matter concerning the detecting of witches, affirming to diuers in the presence of Somers, that it was ordinary with those that were lately dispossessed to detect witches, and that So. would doe the like. These things M. Dar. denyeth. pag. 137.

Darrell.

As before the *Disc.* hath tould vs that I instructed *So.* in his practises from the 5. of Nouember vntill the 7. 2. to dissemble a repossession. 3. certayne tricks vnder a couerlett, *by speaking to others in Som. hearing:* so heere he saith the same concerning the *detecting of witches*: that I instructed him therein, *by speaking to others in his hearing.* Hence it commeth that both in these seuerall instructions and cosenages mentioned by the *Discouerer,* and the depositions prouing the same, and namely this touching witches, we haue ordinarily some of these clauses, *in the presence of Somers. in the boyes presence. the boy being present, Somers being present, in the presence of the boy,* M. Dar. *affirmed to those that were with the boy, in the hearing of Somers, before Somers &c.* And those with such like clauses are most materyall, and such as might not

see for a tast her of pag 113.113.

be

be omitted, for then my *cunning instructing*, and depositions concerning the same doe fall to the grounde. Did euer any since the worlde was made publish to the world for truth and in good earnest, so absurd and ridiculous stuff, as this is of *my instructing So. by speaking to others in his hearing*, what I would haue him to doe? The *Disc.* speaketh often of wonders, he may well let this go among one of them, for I am sure it is a matter to be wondred at were it true, viz. that *Darrell* and *Somers* should agree togither about counterfeyting a possession, dispossession &c. which are not very easy to be counterfeyted, meete together thereabout for the space of 4. or 5. yeares, haue instructions in writing passe betwene them, after comming to dwell at the same town e meete often in *Dar.* chamber alone, and euen then when these counterfeyt tricks were doing, and yet notwithstanding defer all ther instructing and learning vntill the very time came that *So.* should do his feytes before *others*. One woulde thinke that men woulde rather hisse at these things then beleeue them: but by lamentable experience we see it is otherwise: wherein the folly of man, and how easily hee is misled and seducep, doth euidently appeare.

Discouerer. pag 138.

George Richardson deposeth thus, *One Mistrisse Wallis and others did talke in the roome where So. lay, of such persons as were suspected to be witches, before he the said Somers did name them.*

Darrell.

By this deposition of the *Disc.* owne witnesse as I may say, (& therfore not by him not to be denyed for sure testimony) this last supposed instruction of myne is very much weakened, for it is verye vnlikely that I did instruct him to detect witches, seeing *I* did not dyrect him what persons he shoulde name for witches, as appeareth by this deposition, which ymplyeth that he had such direction only from this speach of *Mistresse Wallys and others*, But what if *Mistresse Wallys* and the rest had not come in the nick, as I may say? or comminge had not named these *persons suspected to be witches*? or if they had named them, yet had not so done *in the roome where Somers lay*, that is not in his hearing? *If* all these things had not fallen out thus hand patt as the say, where had then bene this *detecting of witches*? For it must needs be that eyther this cosenage had neuer bene, or *Som.* had at least named other persons. But it may be that *Mistresse Wallys* at least if not *the others* had confederated with me about my teachinge *So.* to counterfeyt, and there are these circumstances to strengthen it. 1. Shee is my wifes sister. 2. when it was she *was not tongur-tyed what a man her brother was*. 3. Shee writ a letter vnto me to come ouer and see *Som.* 4. we heare what wordes shee vttered (if we may beeleue *George Richardson* swearing) and that in *So. hearing*. Considering these circumstances surely the *Disc.* did greatly forgett himselfe, for else vndoubted

edly when it was, he woulde haue deposed and examyned *Mistrisse Wallys* about this matter.

Discou.

M. *Dar.* (*saith Robert Cooper*) *desired the* Maior *to make inquirye through the towne, if any person could charge any of the pretended witches. The Maior did so accordingly, & nothing being sayd to diuers of their charges, they were all sett at liberty vpon bonds, saning two.* pag 142.

Darrell.

I said that the said detecting of certayne persons for witches was done by Sathan, and as he might therein speake truth to an euill end, so being the father of lyes, there was more cause to suspect him of lying: and therefore whosoeuer should there-vpon hold & report them (or any of them) to be witches without some proofe had therof from men, should iniure them in their good name. & sin against god. For whereas *So.* was very strangely and greuously handled at the bringing and carrying away of the detected persons, and so oft as that was don where-vpon percase some suspected them to be witches: we must remember that this also was done by the diuell (as by the manner of it it did appeare) therefore not to be regarded, who were they, or som of them, most free from witchcraft, yet might haue done so, thereby to haue drawne the innocent to punishment, and man to condemne & slaunder the righteous. Heere-vpon I affirmed, that if any could testify any thing against them concerning witchcraft, it were wel they did it. And I hearde that witnessed against them yea almost all of thē, before they were had to the magistrate, that for my own part I did & still doe suspect them generally to be such as worke with spirits, and that *Alice Freeman, Widdow Higgit, Widdow Boote, Groues, Millycent Horslay*, and *So.* aunt (whose name I know not) are such I haue no doubt, and I thinke I could make proofe of those facts of theires, as would make it manifest to others. And hee reby it is playne that it is vntrue the *Disc.* saith, *that the parties brought vnto Somers. were thereby reputed for witches*: for thus it was: Presently vppon the detection, pag 138. matters of fact came to light, first priuatly, then openly in the towne hall, which lay hid vntill then, and there-vpon were they *reputed for witches*. yea it is well-knowne to the inhabitants of *Nott.* that when these of the towne of *Nott.* were openly before the magistrates of the said towne for suspition of witchcraft, there was not a word vsed concerning the detection: widdow *Higgit* was reputed a witch, for diuers facts wherein it must needes be that the diuell and she did conspire together, and especially for murthering the childe of one *Bingham* of *Nott.* whereof he openly accused her in the towne hall. So *Alice Freman* was reputed a witch for matter of fact, specially a little after the

detection, vpon suspition of murthering the childe of *Mary Cooper* sister vnto *Somers*, wherevpon she was condemned by (a) two Iuryes of willfull murther, and it is strange that any Iury should be founde to acquite her there of. Thus might I proceede to the rest, saue that none of them were charged with taking away the life of any. Yea lett all men iudge of *Millicent Horslayes* owne confession: who beinge by M. *Perkyns* Iustice of peace examyned, and denyinge that euer shee hurt any body, acknowledged that she had helped divers, but it was (forsooth) by good prayers, whereof she then said one.

Discouerer.

pag 142. pag 143. *But this deuise of Dar. concerning the detecting of witches is almoste laide asleepe.* and againe *This deceipt of Dar. is so dasht, as it is supposed wee shall heare no more of it.*

Darrell.

It is a practise of Sathan and no *deuise* of myne to disclose the acquaintance he hath with some of his familiars. This hath bene seene beesides in *Tho. Darling* and the 7. in *Lancashire*, in *Margaret Heryson*, (of whome beefore) M. *Throckmortons children*, & many others. And where the *Disc.* supposeth *we shall heare no more of this*, surely we had not if he had not giuen cause thereof: and before I ende, I must once againe tell him and all men, that it was not *So.* but the diuell by his tongue, that *detected the witches*. For first it is not likely that he coulde haue disclosed so many, 2. As Sathan was during this *Discouery* sensibly about *So.* body vnder the coueringto our sight, hearing, and feeling, (as is aforesaid) so was he also sensibly vexing him in his body, as was manifest to the great multitude that duringe that tyme beheld him: In probabillity therefore might not the diuell vse his tongue and other instruments of speach, although that be very rare and extraordinary, as well as perform other things as rare, yea more rare about him. and also molest him in his body, & some other parts therof? 3. He knew nothing more or lesse of the infinite speaches he then vttered, and namely of his calling for and naming certaine persons to be witches, as himselfe then affirmed, when there was some beleuing of him, and in reason to leade others to beleeue him, as wil appeare by the reason following. 4. whiles he was discouering these persons, he vttered those thinges which passed his knowledge and vnderstanding: For now it was that he expounded the Creed by the space of an howre: when *Alice Freeman* and widdowe *Higgit* were searched by diuers weomen, a good way from his fathers house, he tould therof euen as they were searching, and that *Alice Freeman* had a mark of such a shoulder, and the other none found of her, which was euen so. VVhen *Millicent Horslay* was had before the abouenamed *M. Perkins*

4. or 5. myles distant from *Nott.* he tould the very time she was examyned, the words she then vsed for herselfe, and of the stripping & searching of her. In like sort he tould of the speaches and actions of her sister a myle of *Nott.* euen when the same fell out. And were it not to auoyde tedyousnes, much more of this kinde might heere be said. Seeing then it is cleare, that these speaches were vttered by the diuell: why should we not thinke that the other speaches, which concerned and accompanyed the same, & were vttered as it were with the same breath, came from the same spirit?

OF CHAP. 6.

Of M. D*ar. course, from about the seauenth of December vntill the fourteenth of* I*anuary, whilest Somers refused to dissemble any longer.*

Discou. pag 145

M. *Dar. bent his cheife force to perswade his auditorye, that sathan would lurke sometimes about one (out of whome he had bene cast) suffering the party to be well for a good space, but that he was verily perswaded, that Sathan would not giue him ouer, vntill in the end he had repossessed him.*

About 8. weekes after the time the D*iscouerer.* heere speaketh of, and after *Somers* had giuen it forth that he counterfeyted, I did openlye affirme, that *Somers* had not counterfeyted, and 2. that he was repossessed, and that it came from the subtlety of sathan then lurking in him, that he vexed him not, but I woulde haue bene ashamed, to haue saide, *that Sathan would lurke sometimes about one, or that Sathan would not giue So. ouer vntil he had repossessed him,* as the D*isc.* chargeth me to haue done: but proueth none of them not so much as by a false witnes, no not by *So.* owne testimony, who stādeth him in great stead at other times for the proofe of many worthy things. But that which the *Disc.* saith heere, he thwarteth and ouerthroweth else-where. for heere *from the* 7. *of December vntill the* 14. *of Ianuary,* he will haue me pratling *to my auditory that Sathan lurketh sometimes about one, & that sathan wold not giue ouer vntill in the end he had repossessed Somers,* in the whole Chapter following also affirming, that he began to be repossessed about the 14. of Ianuary: and in page 127. he telleth vs that *So. supposed repossession was about the* 21. *of* N*ouember.* If I held and gaue it out *about the* 21. *of* N*ouember,* that *So.* was repossessed, it is not credible that I should *from the* 7. *of December till the* 14. *of* I*anuary* iangle as the D*isc.* affirmeth. And this is the 9. tyme that the D*iscouerer* is conuinced by his owne D*iscouery* Darrell.

Discou. pag 147

T*he author of the* N*arration writeth thus: vpon So. dispossession* M. D*ar. was retayned preacher in* N*ott. that populous towne, hauing had no*

setled

setled preacher there before this time, since the begining of her maiestyes raigne. Eyther M. *Aldridg or his companion are in danger of an hard imputation: except it may be thus holpen* M. *Aldridg is vicar of S. Maryes in* Nott. *wheras this fellow peraduenture accounteth neyther persons nor vicars nor any that bear such popish names, for preachers: the Doctor to be chosen by the parrish, as* M. Dar. *was, is the preacher (forsooth) that must beare the bell.*

Darrell.

The Narrator denyeth not, that they haue had a preacher, but *no setled preacher*, or standinge mynisterie, for that M. *Aldridg* hath flocks or congregations beesides to attend vppon as well as that, whereby it hath come to passe, that his people of *Nott.* haue hearde his voyce oft times but once in a monneth, sometimes sildome: which many besides the N*arrator* account no setled ministery.

OF CHAP. 7.

How So. about the 14. *of* Ianuary *fell again to the acting of certayn fitts, wherein he continued at times, till about the* 24. *of* Febauary, *& how* M. D*ar. pretended that he was possessed.*

Discouerr.

pag 148. M. *Dar. spent about* 4. *or* 5. *weekes (next going before the* 14. *of Ianuary) in preaching, and reuiling those that helde So. for a counterfeyt.*

Darrell.

Had I carryed my selfe in the pulpitt and worke of the ministery, as the D*isc.* beareth the world in hand, I had bene more fytt and worthy to haue sitt at the plow tayle, and guided it, then in the chair of Christ Iesus, and to haue bene a guide to his people. I published the worke of god, presently after the dispossession of *Somers* & then did (as in duty I ought) make mention openly of *So.* and at other times I deny that euer I mentioned him, saue that about a quarter of a yeare after his dispossession, and after he sayd he counterfeyted, I spake against that cursed confession of his, and against them that would haue him to be a counterfeyt. And this I did twise, once vppon the Lordes day to my owne people, & an other time not long after to them and others come out of the coasts thereabouts met togither at a fast. At this latter time also I remember, I vsed a few wordes conceriuge his repossession And whereas the *Disc.* saith in the chapter before that I *preached at* Nott. *about that time, viz. from about the* 7.
pag 145. *of* December *to the* 14. *of Ianuary* 6. *or* 7. *sermons, vppon the* 43. 44. 45. *verses vppon the* 12. *of* Mathew, *concerning sathans returne to reenter* he saith vntruly: for they were preached in Nouember, two of them of the 8. and 9. dayes of this moneth, and so on forwardes on the lordes

Lordes dayes vntill I had finished that scripture. He bringeth mee in deposing this, but (as full often) he hath corrupted my depositYon, the circumstance of time being of his owne inserting. Beesides when I preached these sermons more then 6. of the 7. sermons were of spirituall possession. and that in both these, I spake as the truth is, the inhabitants of Nott. can witnesse.

The Disc. saith further that *with this argument of diuels I so troubled my auditory, that they grew very weary of it, and some blamed me for it to my face.* Pag 145.

Truly it is very vnlikely, seing whiles I was preachinge of this scripture, they generally made choyce of me for their teacher. It is true indeede that some two or three of the cheifest frences to counterfeiting, naturall men, not sauoring of the spirit, shewed some dislike to my preaching, and aduised me to preach of loue and charity, sayinge that they were euer in charity before I came there: but this was about a quarter of a yeare after these 7. sermons, wherin I had preached the law (that so they might be drawne to hunger and thirst after the gospell, and made fitt to receaue it) which was not sweete and pleasynge vnto them: and therevppon they kicked with the heele against me presuming to instruct their teacher, and to direct their guide (like to the scholler, that should take vppon him to teach his schoolemaister) which is no new non strange thing.

Discouerer.

My father in law (saith So:) receaued at two collections made by M. D*ar. meanes the some of twenty nobles, or thereabouts, in respect of his trouble and charge, when I was in my pretended fits.* Pag 148.

Darrell.

VVhat a shamelesse boy is this, seeing the contrary is notoryously knowne to the inhabitants of *Nottingham.* I haue shewed before thatat the first collection made at his dispossession, his father in law had neuer a penny, and at the second but part thereof, as I gesse about 20. s. or 4. nobles, whereof part was to apparrell *Somers.* And these collections were not by my meanes, otherwise then by spakling to the people at the dissoluing of the congregation to be mindfull of the poore, if so I did. Neyther doe I doubt but that the *Discou.* knoweth this to be very false, yea few better, & yet behold he publisheth it for truth to the world. For who can thinke but that he hath examyned the boy his father in law thereabouts: first in hope to haue it confirmed by his deposition, if any such thing happely had bene: &. though it should proue otherwise, yet hoping either by threats or by flattering speaches to draw him therevnto: for if *Rob. Cooper* the boys father in lawe haue deposed as the *Disc.* affirmeth, he hath sundrye

times in other things deposed as falsly as *So.* himselfe hath heerein. Beesides it is very likely that the *Disc.* hath had some speach hereof, eyther with the *Maior*, or M. *Freeman*, or M. *William Gregory*, from whome he might learne the certayntye heerein. For the *Maior* giue So· father in law that which he had of the collection, and if it were 20 *nobles*, from him he receaued it, who can witnesse that I neuer spake word to him concerning the same· so that were that true which is fals and that *So. father in lawe had* 20. *nobles*, yet it made not against me. Seeing now we heare nothinge of this 20. *nobles* from none of these but only from *Somers*, not a deposition among the multitude of depositions confirminge this, we may be sure that it is not onlye false, but iustly suspect the *Disc.* himselfe to know the falshood of it.

Discouerer.

pag. 150. *It is to be obserued: how some of* M. *Dar. cheif frends haue left him after a sort in two of the cheifest poynts of this whole action.* One *of them hauing giuen his opinion, that* So. *did not dissemble those fitts which he acted before the* Commissioners, *deputed from the* Lord *Archbishop of* Yorke: *but that it was the diuell in him, that played those prankes in his body, could (it seemeth) be content to acknowledg, that he was possessed: but at the time of his examynation, he would not affirme that the said* So. *had bene at any time dispossessed, although (saith he)* I *haue heard by depositions and other reports, that might induce me very probably to thinke that he was dispossessed. The other being a very rash and headstronge yonge man, one* M. *Brinsley a minister: he at the time of his examination doubteth asmuch of Som repossession as the former did of his dispossession.* I *am fully perswaded (saith he) that William* So. *was possessed with an euill spirit, and that he was dispossessed: but concerning his repossession* I *am not therein so fully perswaded: although* I *haue many reasons to induce me so to thinke.*

Darrell.

At the time of his examination (meaning M. *Iohn Browne* one of the 12. Commissioners, a very reuerend and learned man) *he woulde not affirme*, that is, vpon his oath (for the booke was presently called for so soone as any appeared before the B. of *London*) *that So. was dispossessd.* Did *M.* Browne *leaue me*, or yet the cause and worke of God which he regardeth a little more then me, because he would not swear that *So.* was dispossessed. Truly it had bene very strange if he shoulde haue so deposed. One woulde thinke that he hath shewed himselfe a frend to the cause, whatsoeuer he is to me, in saying that *he did not dissemble.* 2. in affirminge *that he was possessed, and that it was the diuell in him that played those prancks in his body, as* the *Disc* termeth them. 3 *that he did think that he was dispossessed*, or to this effect. And for M. *Brinsley* a preacher of the gospell, it appeareth by his deposition, that

he

he hath not *left me* nor yet the cauſe. For he hath depoſed that *he is fully perſwaded that So. was poſſeſſed. 2. that he is fully perſwaded he was diſpoſſeſſed. 3. that though he be not ſo fully perſwaded of his repoſſeſſion, yet he doth think ſo,* meaning of the time preſent, becauſe for any thing he knew, ſathan after his repoſſeſſing of *So.* might percaſe be departed. Surely the *Diſc.* was not wiſe in producing thoſe depoſitions which euery childe may ſee maketh not for him, but againſt him. And as vnwiſe was he to tell vs *that* M Ireton *his credit wrought ſome inconvenience, through his facillity in beleuing thoſe things which were tould him: albeit his ſpeaches ſtill did rely vpon this ſuppoſition, that if thoſe things which he heard were true, then thus and thus.* For M. *Ireton* is known as to be of ſinguler learning, ſo of great wiſdome, and therefore (as it is ſaid of ſvch in the prouerbes) *will conſider before he beleue:* as the things reported, ſo the credit of the reporter, with other circumſtaunces and none of thoſe *fooliſh ones which will beleue euery thing.* 2. M. *Ireton* was not only *tould* and heard of the ſtrange and fearefull operations of ſathan, in and vppon the body of *Somers,* but was alſo an eye witneſſe thereof, the daye of the commiſſion, he beinge one of the Commiſſioners, ſo that this ſilly euaſion of the *Diſc.* will not ſerue his turn. And hereby, as partly alſo in that M. *Ireton* being by the *B.* of *London* depoſed, concerning *So.* counterfeyting, poſſeſſion, diſpoſſeſſion, & repoſſeſſion, as well as the two former, (for he came not (ſure) to *London,* dwelling an hundred myles of for nothinge, neither beinge come was he kept by the *Biſhop* ſundry dayes, depoſed, and often examyned, about nothinge, but in all likelihood the very ſame that M. *Browne* & M. *Brinſley* were,) & that of the ſaid depoſitions or anſwers of his to the ſame articles, we heare nothing in this volume of depoſitions, it is a very eaſy thing for men to coniecture, what M. *Ireton* thinketh of *Som.* For had there bene but a lyne for the *Diſc.* purpoſe, all the world ſhould haue heard of it. The ſame may be ſayd by M. *Euington* a great ſcholler likewiſe & Commiſſioner, who togither with M. *Browne* and M. *Brinſley* was depoſed and examyned: of whoſe anſwers alſo and what he an eye witneſſe hath ſaid to *So.* counterfeiting or not, his poſſeſſion, diſpoſſeſſion, and repoſſeſſion we heare not a worde. The ſecret teſtimony of theſe 4. ſo reuerent deuines, and open alſo by theire ſpeaches from time to time, the wiſe and diſcreete will regarde more then all the depoſitions the *Diſcouerer* to the contrary produceth.

prou. 14. 15.
prou. 14. 15.

Diſcou.

pag. 151 or rather as the Diſco. ſaith

Vpon M. *Dar.* *report & preaching that So. was repoſſeſſed, there was then greater reſort vnto him then before.* M. *Dar.* *ſtill perſwading euery one that came (as* (a) *So. ſaith) that he the ſaid So. was repoſſeſſed: & that he*

re-

remayned in all his fits vtterly sencelesse.

Darrell.

This is a manifest vntruth, for the next day after I first saide he was repossessed, and before I preached so, I went to *Ashby*, where my family remayned, and before I returned (being the saterday following) he was had to *S. Ioanes*, and said he counterfeyted, whether also I neither did nor might repayre vnto him, one only time excepted when the *Maior* was present. And after the *Discouery* of sathan before the 12. Commissioners, I was with him only the next morninge with diuers ministers at *Edmund Garlands* house, departing presently home to *Ashby*, from whose house he was departed, & with the dog turned to his vomyt, I meane his former confession of counterfeyting, which he had disclaymed for a season, before I returned to *Nott.* and both these I can dyrectly proue. But how doth the *Disc.* prooue that he affirmeth? why thus *So. saith it:* and then the Reader may be sure it is a lye.

Discouerer.

pag 151. It *might greatly be maruayled what estimation & credit* M. *Dar. got by thos new forgery of So. pretended repossession. Howbeit many of the wiser sort, that were not possessed with the giddy humoure of nouelties (couered forsooth with zeale & sighings) did laugh this to scorne, as they did the rest.*

Darrell.

The *wiser sort* the *Disc.* calleth those *which did laugh to scorne* the worke of god. Of such *scorners* the world was neuer without some: when a far greater worke then this we treate of, and more wonderfull was wrought, and that ymediatly by the Lorde himselfe, whereof we reade in the 2. of the *Acts*, it is said *some mocked*. There is a genera-
pslme 1.1. tion and euer will be, *that sitteth in the seate of the scornfull.* But who are those *wise men* he speaketh of? forsooth M. *Walton* Arch-deacon of *Darbyshire*, and M. *Sales* officiall: both nonresydents, and the latter a man of no learning, and as little wisdome and gouernment: He woulde neuer else (as I haue credibly hearde) haue bene the ryngleader in the setting vp of a may-pole the last sommer, with pypinge, and dancing, and that vppon the Lordes day. Out of the ministery are of these *wise men*, M. *Peter Clarke* Maior then of Nott. M. *Freman* and the other *Nott.* Commissioners. For beesides these there were scarslye any (some papists only excepted) which were knowne to wag the tongue against the worke of god, the multitude not only acknowledging it: but reioycinge in it, and magnifyinge the name of god. And in the ministery none were knowne to be for counterfeyting, & against the possession and dispossession of *Somers* but the two former: vpon occasyon that M. *Walton* did rise vp and that openly against the manifest

manifest worke of god, after one publique meeting about *Som.* there was an other at the same time agreed vpon. VVhen the appoynted day was come, there were mett togither many ministers and learned men, all which were for possessiō, & no mā heard to speake a word for counterfeyting, this arch deacon and officiall excepted. Now all thes the *Disc.* accounteth to be men *possessed* though not with diuells, yett *with the giddy humour of noueltyes.* VVell my brethren, it is farr better to be one of the *foolish of this world,* and for that folly to be laughed at and scorned, then of the wise, &" *princes of this world,* & for the same to be *laughed at by him that dwelleth in heauen, and of the lord to be had in derisyon.* But I desire to know of the *Disc.* (who can so well discern of spirits) with what spirit M. *Walton* was possessed, when beefore the Commissioners after all this contention, he renounced counterfeyting, and confessed it to be *the finger of god,* as both M. *Euington* & M. *Iohn Strelley* with others can witnesse: and whether at that time he also were not *possessed with the giddy humour of noueltyes, couered with zeale and sighings.* 1 cor. 1 27. 1 cor. 2. 6. psa. 2. 4.

Discou.

So. grew weary of this his said relapse, after he had continued therein about sixe weekes, & said to Iohn Cooper *that he should be quyet if he might get out of* M. Darrell *fingers, and be at* S. Ioanes. And againe in the next leafe: *Cooper signified to some of the Aldermen, what So. had said vnto him touching his desire that he might remayne with him, that so at the length he might be in quyet.* pag 152

Darrell.

In these wordes the *Disc.* telleth vs how *So.* by the meanes of *Iohn Cooper*, got himselfe from his father in lawes house to *S. Ioanes.* The reason mouing him there-vnto was, that being weary of counterfeyting through his long continuance therein, viz. for 6. weekes togither, he could not tell how to giue ouer his dissembling, because of me. To helpe himselfe therefore in this straight, he bethought hi of this course we heare of. For answer hereunto: first the *Disc.* doth not proue that *So.* was the cause of his going to *S. Ioanes,* no not by *So.* deposition, but onlye saith so him selfe. 2. By the deposition of *Iohn Cooper* page 177. the contrary doth appeare, as we shall presently heare. 3. we may hereby coniecture how false this is, in that *S. Ioanes* is a house in *Nott.* whether vagrant and ydle persons are sent and kept very straight to worke, beinge seuerely corrected if they fayle therein. Now who can thinke that *So.* who had runn away, first from *M. Grayes,* and after twise from *Tho. Porter,* was a yong fydler & singing boy, had also playd the counterfeit boy as the *Disc.* saith, first at M. *Brackenburyes,* then at *Nott.* should offer voluntarily his neck to the

the yoake, (I meane of toylesome labour) and his back to the rod of correction. And wherefore shoulde he doe this? because (forsooth) otherwise *he coulde not be quyet, & gett himselfe out of my fingers*, but must needes will he nill he continue his counterfeyting, whereof alas he *grew weary*. A most *ridiculous thing*, all circumstances well consydered, which I leaue to the Reader to bethinke him of. Yea but the *Disc.* is of an other mynde: for marke what he telleth vs, and that very solemnly in an other place.

pag 7. *If any saith he doe surmise these practises to be improbable, as beinge much subiect to danger, in that the said parties that are so cunningly drawn on in those courses, may vpon many occasions detect them: they must know that these fellowes are well enough furnished in that behalfe. For first amongest the Papistes, it were sufficient to bringe a suspition of heresye, that should but doubt that one were not possessed, if their preists affirmed the contrary. And we see amongst our selues, how hardly it is indured, that our pretended Exorcists are called into question, but be it that the worst should fall out: yet, they haue such rules, as if you will allow them, they are safe enough. For if any doe once fall into their handes, or yealde themselues vnto their practises, they can neuer be ridd from them by any meanes, so long as they are pleased to worke vpon them.*

Considering these wordes of the *Disc.* and that he saith that counterfeytes *can neuer be rid by any meanes from their teachers so longe as they are pleased to worke vpon them*: it is no maruaile though *Som.* were glad to get himselfe euen to S. Ioanes (the worst place for his ease of a thousand) that so he might *rid* himselfe of me: but rather a maruell that he could so *be rid* of me. seeing the *Disc.* saith that such schollers can *neuer be rid* of their maisters, no not *by any meanes*. If this be true *S. H.* how came it to passe that *So. rid himselfe out of* my *handes* once before when he was *weary of counterfeyting*, as now he is saide to be? *So.* (quoth the *Disc.*) *beginning to be werie of counterfeyting, for ought that M. Dar. could doe, altogither refused to continue his dissembling cours any longer: and so made no shew of any of his pranks for the space of 5. weekes.* And agayne: *So. growing weary of his dissimulation, contrary to Darrells perswasions gaue ouer all his tricks & practises.* And this he proueth

pag 144. substantially by *So.* testimony. *Hereof* (saith he *So. in this sort. About*

pag 112. *the begining of* December, I *did grow very weary of all my former practises, and therevpon did wholly leaue them, contrary to* M. Dar. *good liking*

aus. 1. *who endeuored to perswad me still to continue in them: but he could not preuayle with me so farr.* Here by the way we see that the *Discouerer* is cōtrary to himselfe, And this is the 10. time that the *Discouerer* is conuinced by his owne *Discouery*. But I would know (I say) of the *Disc.* why *So*, could not as well gett himselfe this latter time *out of my fingers*

with-

without the conueying of himselfe to *S, Ioanes*, as well as before. Others will thinke though the *Disc.* be of an other minde, that were it so that I had taught *So.* to counterfeyt, as he will haue it, and he had but in secret tould me, that being weary of counterfeyting, he wolde counterfeyt no more, and rather then so he would discouer all, I woulde haue bene willing enough to haue *rid* my selfe of him, & if nedes I must busy my selfe in this worthy art, haue rather sought out a newe scholler, then haue troubled my selfe with one so lazy, so waywarde, wauering, and peruerse, wherein also was such danger. For howsoeuer *amongst the papists* there is no danger to the *preist* teachinge one to counterfeyt, though the counterfeyt bewray all, so long as the *preist affirmes the contrary*, if we may beleeue the *Discouerer*: yet *I* trust he will not say the same of the ministers of Christ Iesus amonge vs, and yet he doth say somthing bending that way. Moreouer, if *Som.* saide thus to *Cooper* and went by his owne procurement to this said end to *S. Ioanes*: why when he was come thither did Cooper *threaten to whip him*, if he would not leaue his tricks, as *Cooper* himselfe confessed vppon his oath to the 12. Commissioners? but more for the conuincing of this followeth forthwith. And where the *Disc.* pretendeth that *So. grew weary of his relapse* meaning counterfeyting to be repossessed, be cause *he had continued therein about sixe weekes* he is therein greatly deceaued, for it was but two weekes. *So.* began to be repossessed at or about the time of his ymprisonment, as appeareth by the beginninge of this chapter page 49. but that was not about the 14. of Ianuary, as the *Disc.* saith in the argument of this chapter and *So.* also a little after, but the 14. of February as I can proue by many witnesse. & the 24. of February he went to *S. Ioanes*, as is confessed, where hee was presently quyet, and confessed his dissimulation. By this that hath bene said we may partly see, that *So.* remoued not himselfe for the cause heere alledged, to *S. Ioanes*, but they indeed caused this remouall whome Sathan vsed as his instruments to get from the boy that cursed confession of counterfeyting which soone after he was there hee made, the meanes first being vsed, which serued there-vnto: viz. promises and threats, as heereafter will appear. And those were our *Nottingham* Commissioners, who caused him to be carried thither greatly against the boyes and his parents will, vnder coullour to fynde out some counterfeytinge, where it was as manifest as the daye-light at noon, that there was no possibillity of counterfeytinge.

The end of the second Booke.

THE THIRDE BOOKE.

OF CHAP. 1.

How Somers confessed his dissimulation at S. Ioanes in Nottingham as soone as he was out of M. Dar. disposition.

Discouercr.

pag 177. *Concerning the occasion of So. remouing from his father in lawes hous to S. Ioanes in Nott. (a place where the poore are sett to worke) Iohn Cooper the keeper there deposeth thus. Being oftentimes with So. in his fits, & dilligently behoulding the course of his carriage in them: I grew very suspitious that he did but dissemble, and therevppon was well content, to haue the tuition of him, to make tryall of the matter: the rather, for that the boyes kepers and frendes that were about him, were willing to please him in all his humors.*

Darrell.

The true occasion or rather cause of *Somers remouing*, was neyther the former, whereof I haue spoken, nor yet this latter here mentioned, but first and cheifly the mallice of M. *Freeman Alderman*, because his kinswoman *Allice Freeman* was by *So.* detected for a witch which could not stay it selfe in accusing *So.* vniustly of witchcraft, & imprisoning him, & after vppon bayle byndinge him ouer to answer it at the Assises, but proceeded & neuer gaue ouer vntill *So.* confessed that he had counterfeyted, he hoping therby as it should seme to recouer the good name of his kinswoman, and partly to disgrace and so consequently to be reuenged of me, whome in regarde of that discouery and the counterfeyting he then strove for and I gaynsaid, he hated extreamely, so as at the length he could not indure to come to the church, when I exercised my ministery 2. the mallice of M. *Gregory* the towne clarke (a popish mate) against the work of god, that is the dispossession of *Somers* and this because of his religion, being in hart a papist, as is playn, in that for the space of eleuen yeares before he had not receaued the lordes supper. Now the papists & their adherents(albeit the learneder sorte of them doe acknowledge a reall possession and dispossession of Sathan in and out of the bodyes of men) cannot yet in patience indure that any such worke should be wrought in our church and by our ministery by fasting and prayer performed by vs, This forsooth they will haue peculiar to their own synagogue, to their own portusse, to their owne *Te rogamus*, mūbled prayers, processions, coniurings, & ceremonyes, as else-wher hath bene manifestly

shewed. To these came M. Morey an *Alderman* one also reputed to be vnsound and popish these three did draw with them M. Hart *Alderman* and M. Clarke then *Maior* a man very easy because of his simplicity to be misled: which 5. assembled in the towne hall, sent for me, signifying vnto me, that they purposed to take *So*. and comit him to the custody of two honnest men, because they suspected him to counterfeyt, which accordingly they did 3 dayes after: saue that the men they prouided to be *So*. keepers namely Iohn Cooper & Nich. Shepherd were scarsely honnest and of good name as we shall heare hereafter.

Discouerer.

The day after that So. came to S. Ioanes, he did counterfeyt himselfe (saith Nicholas Shepherd) to be in a fit, because (as I think) certain weomen were come thither vnto him to see him, who did greatly bemoane him: whereupon I remouing the said weomen from him, tould him whilest hee was in his tricks and in Iohn Coopers presence: that if he would not leaue & rise vp, I would set such a payre of knip-knaps vpon him as should make him to rue it: & therevpon So. did presently rise, and left his said tricks, & had no more fits, whilest he continued there, being the space almost of a monneth. The next day I falling into some better acquaintance with him, (he vppon my promise that I would be his frend, and procure him fauour from M. Maior & his brethren) did confesse vnto me, that all he had done in the course of his former tricks, were but counterfeyted, and said, that when I woulde. I should see all his said tricks, and how he did them. The same day I tould Iohn Cooper, what So. had confessed vnto me, and willed him that when they were in bed togither, he should talke with him thereof, sayinge, that I verily thought, he would confesse all vnto him at large. And accordingly it fell out. For as Iohn Cooper hath deposed, So. tould him, that all the tricks he had done in his said possession and repossession were all of them counterfeyted. Pag 178.

Darrell.

It is very true that is said here of a *fit* that So. had before *certaine weomen*, and is as true that the same day or day before he had an other in the garden before M. *Freeman* and some other: vpon the sight whereof, because of his greuous beating of himself, with his face groueling and tongue thrust into the moulds, wallowing, & foming, he the said M. *Freeman* affirmed, that he had the falling sicknesse, aud this was presently bruited throughout *Nottingham*. If *So*. were *weary of his relapse* or *pretending to be repossessed*. that is of counterfeyting, & said vnto *Cooper*, that his *desire was to be at* S. *Ioanes, and that so at the length he might be quiet* and giue ouer his counterfeyting, as is said in this very page, and in the leafe before: why did he fall to the doinge of his tricks againe after he was at S. Ioanes? It is absurd to say that pag 152.&178.

he did thus, because *the weomen did bemone him* for the *weomen being remoued* or as *Cooper* deposeth page 193. *put out of the house*, and so departed, *he was still at his tricks:* It cannot therefore be that he did at this time his tricks because of the weomen: neither becaus he thought men tooke some pleasure to behold him, and for that cause himself in the actinge of them. Neither can it be that *Shepheard* and *Cooper* did threaē him, that the weomē or any other might see, that they could make him leaue his tricks, and all his knauery: seeinge the weomen were gone home, and they two alone with *Som.* in his fit, when they did threaten him. Moreouor, it is confessed that *So.* at *S.m Ioanes* in a fit, being threatned by *Cooper* to *be whipped*, and by *Shepheard* to *be pinched with a paire of knipknaps, did therevpon presently leaue his tricks, and had no more fits, whilest he was at S. Ioanes:* It cannot therefore be that *So.* left his *counterfeyting*, because he *grew* (a) *weary* thereof, and did of himselfe goe to *S. Ioanes to be* (a) *quyet*, and that he confessed somuch to *Cooper* before he came to *S. Ioanes*, as the *Disc.* affirmeth page 152. and 178. And this is the 11. time the *Discouerer* is conuinced by his *Discouery*.

pag. 193. See then good reader how this *Disco.* crosseth & entangleth himselfe: for vs this supposed counterfeyt. did giue ouer his trickes: for threates or feare, how then did he grow weary of them, or did voluntarily retire himselfe to be quiet.

VVe are besides to obserue heere, first that this confession of counterfeyting was got, by one *Nich. Shepheard*, and *Iohn Cooper* two very dissolute and infamous men. I remember in a certificate made by one of Nott. to the *Arch-bishop* of *York*, whereunto many of the cheif of Nott. subscribed, there were these wordes vsed concerninge these *honest men*, that they were *two* (o) *rakeshames, the better of them hauing bene twise* (o) *araigned.* 2. that these were fit instrumentes for Sathan to worke by, 3. that *Som.* confession of counterfeytinge was not voluntary, but extorted & by threats compassed.

(o) and yet witnesses good enough against Darrell.

Discouerer.

The 26. of February being Sonday, So. was desirous to goe to the church, and I tould him that if he should so doe, & then fall againe to one of his ould tricks, the people would be much troubled. Wherevpon (quoth So) you know what I haue confessed vnto you, and I will giue you my hande and doe promise you faithfully that I will not then fall into any fit. And so I went to the church with him, both in the forenoone and in the afternoone, & he kept his promise with me.

pag. 193.

Nic. Hheppearde pag 207.

Darrell

By this deposition of *Shepheards*, it is playne that notwithstanding *Som.* confession and shew of counterfeytinge, yet the deponent did not hastily beleue him, but made some doubt & staggeringe at least at his counterfeyting: or else why should he vse these or such like words: *if you should fall again into one of your ould tricks, the people wold be much troubled* &c. hence also it was, that both *Shepheard* & *Cooper*

all

all the time he was at *S. Ioanes*, were euer both or one of them at his elbow, giuing their diligent attendance vppon this counterfeyt where soeuer he was in church or else-where, as is well knowne to the inhabitants of *Nott*. In that likewise the *Maior* with the *Aldermen* aforesaid, and *Gregory* hired this couple of honnest men, and gaue them their wages, to wayt at an inch vppon *Somers* and that not only vntill he had confessed he counterfeyted, but after also for the space of a moneth, all one as if he had denyed that he dissembled, and stood to the truth & present possession, in which state whosoeuer is, it is verye requisite he haue a keeper or keepers, because of the danger he is in to be destroyed by the diuell: it argueth that they also doubted he was no counterfeyt, notwithstanding his confession suspectinge the truth thereof.

OF CHAP. 2.

How Mr Darrell dealt with So. for the reuocation of his saide confession that he had dissembled.

Discouerer.

M. Dar. *was charged by her Maiesties Commissioners to haue sought many wayes to haue withdrawn So. from his said confession, & haue stuck vnto it that he was possessed. And againe, when* M. Dar. *perceaued that* So. *by no pryuate meanes that he could vse would be drawne* &c. pag 185. pag 186.

Darrell.

Here is a whole chapter consumed, and many words vsed about iust nothing. I once and only once vsed a few wordes to *So.* whyles he remayned at S. Iones, and that in the presence of the *Maior* & som others, reprouing him of the haynous sinne he had committed, and the great scandall he had giuen, in affirming that he counterfeited, his own conscience accusing him thereof: neither is any more deposed against me. And what herein did I ill beeseeming me, or that I ought not, and in duty was bound to doe?

I confessed being examyned that So. *in saying he had in the whole course of his former fits dissembled, lyed therein greuously against his owne conscience, to the dishonor of god, and hurt of his church* Therevpon saith the *Discouerer, Consider the gentle zeale of benefiting the church, by his faculty and skill in casting out diuells.* pag 186.

My meaning was that the people of god beleeuing and meditating of the worke of god wrought vpon *Somers*, woulde no doubt receaue thereby great profit, wherof many though not all, through this lye of his, and cursed confession of counterfeyting are depriued and not only so, but thereby drawne to receaue a false report and euil nãe against the worke of god, and by consequent against the Lorde himselfe, and to iustify the wicked, which is an abomynation before the

lord

lord. And this tendeth *to the dishonour of god, and hurt of his church or* people

OF CHAP. 3.

How M. Dar. *deuised two o or three shifts, to haue auoyded So. confession, that he had dissembled.*

Discouerer.

pag 187. Being examyned I confessed, that I *had said at sometimes, that So. affirming that he counterfeyted, was a confirmation that he was repossessed.*

Darrell.

math.12.43. *My* reason is, because the same, inioyned with his obstinacy is a certaine argument that *he is empty swept and garnished,* and therefore if he were possessed and dispossessed, he is repossessed.

Discouerer.

M. Dar. breathed out his second oracle (which is my second *shift to*
pag 188. *auoyd So. confession*) *saying that it was no maruaile though he coulde doe his fits considering that he had more deuills in him then before.* Hereof *M. Dar hath not bene examyned, because it was one of the interrogatoryes whe rvnto he refused to answer. For true it is that after that he had bene exa- * myned diuers times about this matter,he found himselfe so perplexed, as that he refused to be any further examyned, saying that his conscience was troubled, in that he had answered somuch already. wherein he is uot greatlye to be be blamed. For although a lyar must haue a good memory, yet by ma ny crosse questions, he may be taken short, as it hath happened to him in ma ny particulers.*

Darrell

Heerein appeareth manifestly the mallice,craft and peruerse wrestinge ofthis *Discouerer:*, For as I knewe not what the *interrogatoryes* were I *refused to answer* vnto,so did I not therefore *refuse* becaus I was *taken short* as he would haue it, or for that I was not able sufficiently to answer them, neither I thanke god was I therefore *in my self perplexed, or my conscience troubled,* but for that hauing yealded to somuch before as men with any modesty or conscience could require at my hands, yea to more, and hauing answered already to no lesse I thinke then to 190. or 200. *interrogatoryes,* I perceaued euidently by lamentable experience, that my said answering albeit it were by oath, did not atall helpe to purge or cleare me as an innocent, and to put an ende to the controuersy, whereunto the Lord hath sanctifyed an oth and which was the thing I expected, and hoped for: yea that this was not the scope and drift of this my examynation and multitude of Interrogatoryes (howsoeuer the B. of *London* did so pretend) but to entrap me cunningly, if happely they could, & to make me my owne

appeacher and accvser, when they were wholly dectitute of other me anes to prove that which they did so eagerly and earnestly stryue to boult out against me,namely this counterfeiting as now is manifest to all men,a thing that neither by the law of god nor man I was bound vnto, if I had bene guilty, as heauen and earth is my witnesse I was not. Secondly I refused to depose any further, hecause manye of the interrogatoryes were most vayne childish and ridiculous, as may ap peare by the *Discouery* it selfe, especially if we consider, that from thē my guiltynesse was in part to be gathered, For this cause also I confesse I was greiued(& as I tak it iustly greiued) in my soule to answer any further vpō my oth,& to call to witnesse the gloryous & fearfull name of the Lorde, (whereat euery Christian ought in reuerence to tremble) to such base, tryflinge, and ridiculous things as were then propounded vnto me without end or lymitation, (which I perceiued by former experience)as being not worthy to be cōfirmed by the testimony of gods most glorious name. But alas I knew not what the ar ticles were vntill I was sworne: and at the first time I was beefore the *Bishop* to be examyned, I yealded to answer to those thinges which should concerne my dealing with *So.* or any of the persons whome I had affirmed were possessed: which I did for the further confirmation of my innocency, and for auoydinge of that suspition which I feared would haue risen vpon my denyall to haue answered. And at the tim of this refusall to answer, I spake to this effect to the *Bishop* as partly appeareth by the wordes heere mentioned. Now where the *Disc.* pre tendeth that I am contrary to my selfe *in many particulars,* I demaund of him, why he hath not noted and recorded those my *particulars* con trarietyes, or at least giuen some tast thereof. It may be he hath refer red them to his next volume or malitious inuectiue against D*arrell,* because peraduenture there is such a heape of them that they cannot well be contayned in this *Discouery* of his without tediousnesse to the Reader: Indeede as the D*isc.* orderth the matter there be *many* contradictions betwixt his deponents and me: But the questiou & doubt is first, whither he hath produced both their depositions and mine tru ly or no: Secondly, if he haue done so, then whether I haue deposed truly, or they whose depositions haue bene obteyned and compassed for the most part by threates or allurements as I offer and am able to prooue to those that are in authority if I may be therevnto admitted: notwithstanding I finde it not mentioned throughout his whole D*is couery,* in what one *particuler* thing I am contrary to my selfe, wherof to the wise and vnpartiall Reader I leaue the consideration, as also of the manifould contrarietyes or particuler things wherein the D*iscouerer* is contrary to himselfe in his D*iscouery*: in nomber 15. which

in their propper places I haue noted, and to iudge him of his owne mouth: desiring the *Discouerer* in his next treatise, to reconcile those places in his *Discouery:* and to shew how I haue either ignorantly mistaken him, or malitiously peruerted his words: or else hold his peace altogither, and by his sylence proclaime to all men the falshood he hath hitherto maynteyned: for that he will confesse the truth, & shãe himselfe to giue glory to god, (which for him were a happy thinge) thereof there is little or no hope.

OF CHAP. 4.

How M. Dar. and his frendes to discredit So. confession did falsly report, that he was induced therevnto by promises threatnings and inchantments

Discouerer

Amongst many wayes whereby men are corrupted, and induced to speake falsly, allurements by fayre promises, and threatninges haue not the leyst force: which being very well knowne to M. *Dar. and his good frendes,*
pag 191. *they thought it might carry some good probabillity, and serue for a shift, to giue it out: that* So. *was so wrought and drawne to affirme, that he had dissembled.* B*vt how vntruly they haue charged him herein, the depositions following will declare*

pag 191. So. (as the *Disc.* saith) *deposeth, that he was not induced by any promises so to confesse, but did it willingly.* And M. H*art*, M. I*ackson*, M. Freeman*, &* M. Gregory *testify, that he did of his own free will without compulsion any ways.* T*he men that were cheifly suspected to haue delt with*
pag'193. So. *as heere it is supposed, were* Iohn Cooper *and* Nicholas Shepheard*: whose depositions follow.* I *neuer knew (saith Shepheard) of any promises made to*
pag 192. *the boy, to confesse that he had counterfeyted: but* I *remember that* M. Iack*son*
pag 193. *promised, that if he would declare the truth, he would be good vnto him and helpe him to a seruice in* London. Indeed I *confesse, that in one of the*
pag 192. *boyes fits at* S. Ioanes I *threatned to haue a payre of pincers to pinch him by the toes, if he vsed these tricks. And Iohn Cooper thus: I doe not know any that perswaded* So. *to confesse himselfe to be a dissembler.* Againe *So. (after his comming to S Ioanes) did pretend himselfe within a day or two to haue*
pag 193. *certayne fits, whereupon the said* Cooper*, putting at one time sundry wyues out of the house, (at whose comming he the said So. did fall into one of the said fits) and then giuing him some wordes of correction, viz. threatninge to whip him, he the said So. presently rose vp.* By *neither of theis depositions can it be collected, that they threatned the boy to say he had dissembled, or that thereby he was induced so to affirme.*

Darrell.

And heere is all the D*isc.* proofe of that he saith, and disproofe of that I haue affirmed. If *So.* testimony be true (else sure the D*isco.*

woulde not rely somuch vpon him, nor produce him as he doth eueri hand while, for the proofe in a manner of euery particular thing, wherewith it pleaseth him thus falsly and iniuriously to charge me) that which he hath testifyed concerninge this poynte is to be regarded, which heere followeth. After *So.* had for the space of a moneth, euen during that time he remayned at S. *Ioanes*, said he counterfeyted, he was brought before the 12. Commissioners, affirming the same, vntill being cast into sundry fits, and vexed anew by sathan (wherin the deede it selfe shewed the contrary) he acknowledged to the Commissioners, that he did not dissemble. Thus saying (viz. that he dissembled not) and being tormented by the diuell, he continued 10.days at one *Ed.Garlands* house, in which time he was asked by *Garland* and others then present why he had counterfeyted, seing it was other wise? He answered, and after set it downe with his owne hande writing, (which is yet to be seene) thus: *Beinge at S.* I*oanes there came vnto me a thing like vnto a dog, and said vnto me &c. And* Nicholas *Sheheard said, and if* I *were in a fitt againe, he woulde fetch a paire of knypknaps and a rope, and he would make me confesse,* (meaning that he was a counterfeyt) *or else hang me, And* I*ohn* Cooper *and Shepherd said, and if I would say, that* I *was a counterfeyt, that* M. Maior *and the Aldermen would giue me ten pound, and* I *should set vp any trade that* I *would, and* I *had better to say that* I *was a counterfeyt & liue like a man, then to haue nothing.* For *if* I *should say that I was not a counterfeyt, and goe into the cleargyes hands* I *should haue nothing* ausr.1.

If this answer and hand writing be true (and it is greatly confirmed by *Shepheards* deposition and made manifest to be true in part) this poynt is cleared and it thereby euident *that So. was induced by promises and threatnings* to say he counterfeyted. 2. This appeareth by the aforesaid depositions, for howsoeuer the former deponents being godlesse men, not fearing an oath, deny the *promise*, which doubtles they from the *Maior* and some of the *Aldermen* made knowne vnto him (for as I remember M. I*ackson Alderman* acknowledged as much in the town hall in the hearing of many, but said they did it in pollicye, to drawe the boy on) least they should bring some disgrace vpon the said M*aior* and *Aldermen*, yet *Shepheard* we see maketh mention of a *promise, if he would declare the truth*, that is, confesse that he had counterfeyted: for he had not vntill that day affirmed that he did not counterfeyt, which if they had accounted for *truth*, that he had declared vnto them alreadye, A *promise* then viz. *to be good vnto him* &c. was made to *So.* if he would confesse a counterfeyting, called heere the truth. And page 179. *Shepheard* deposeth thus: *So. vpon my promise that* I *would be his frend, and procure him fauour from* M. Maior *& his brethern* ansr.2.

brethren did confesse vnto me, that all he had done in the course of his former tricks were but counterfeyted, whether now there was any *promise* made to *So*. by *Shepheard* and *he induced thereby to say he counterfeyted.* Let the discreete Reader iudge, as also whether this deponent of the *Disc.* and for counterfeyting, be not forsworne.

But that *by threatnings he was induced to say he dissembled* it is by their depositions euident. For *So*. being in one of his fits, the one of them confesseth that *he threatnedto whip him, the other to pinch him with a payre of pincers, if he vsed any more of those trycks* that is counterfeit tricks: *the leauing of which and neuer vsing them afterwards* as it is confessed he did vpon these *threats,* carrieth with it in reason a secret or still confession of counterfeytinge. which I say was sought and aymed at in these threats. This furtheir appeareth by *Shepheardes* deposition mentioned a little before: *The day after* (saith he) *that So· came to* S. I*oans he did counterfeyt himselfe to be in a fit, wherevpon* I *tould him whilest he was in his tricks that if he would not leaue and rise vp* I *would sett such a payre of knipknaps vppon him, as should make him to rue it: and therevpon So. did presently rise and left his said tricks, and had no more fits, whilest he continued there, being the space almost of a moneth.* Heere we see that *Shepheard* sweareth that *So. counterfeyted,* and that beinge so perswaded he *threatned him if he would not leaue his counterfeyting,* now let euery one iudge, whether it is not likely that with the forsakinge of his counterfeyting he sought not for a *confession of counterfeyting*: wee are to obserue heere that *Shepheard* threatned *So*. with *a payre of knipknaps if he were in a fit againe* according to *So*. answer & writinge, which may well induce vs to beleeue *So*. in the rest he hath vttered with the sāe breath, and namely that *Shepheard* said *he would make him confesse,* that he counterfeyted *or else hang him,* with the *roape* that he threatned to *fetch* with his paire *of knipknaps*. 3. *Speaking* of this his *threatning* it is said, that *therevpon So. left his tricks, and had no more fits*. The tīe when *So*. made this confession is to be marked. It was presentlye after this *threatning* and *promising*, and not before. These things considered it cannot be denyed but that *So. by promises & threats was induced to affirm that he had dissembled*: at the least, that in my *Apollogy* I *did* not *falsly report* hereof as the *Disc.* in the argument of this Chapter affirmeth but according to the truth: My wordes are these: *For the obteyning of this confession,* Cooper *and* Shepheard *(two most lewd and euell disposed persons) threatned him the one to whip him, the other to pinch him with a payr of pincers, as appeareth both by* So. *confession, and their owne vppon theyr oathes before the* 12. *Commissioners*: vpon occasion of these wordes and for the disprouing whereof this chapter was compiled by the *Discouerer*.

pag 178.

Discouerer.

But by M. *Dar. owne rule, in that So. being in a fit heard their sayd threatning speaches, and rising vp had no more fits, whilest he was at S Ioanes, it seemeth to be apparant that he was a dissembler.* Pag 193.

Darrell

My *rule* letteth not but that So. *being in a fit* might *heare*: for I hould that howsoeuer those in whome are vncleane spirits, be in their fits ordinarily depriued of their sences, yet not alwayes, nor at all ties but is then and so oft otherwise, as the spirit shall see it make for his aduantage, which I affirme of this fit, and euery other that So. hath had (specially) since that time, and hath still I doubt not in secret before some, if it be so that in these fits he doth heare. But how doth the *Disc.* prooue that So. did heare *their threatning speaches* in the fitt hee mentioneth? surely not at all. It is to no purpose to say that he semed to *heare* by that which he did presently vpon *their threatnings* for they that be possessed seeme to others to see, when they see nothing, to go with their feete, to strike with their handes, and to speake, when not they but the diuell performeth thes thigs, as hath already bene shewed out of the scriptures: euen so they seeme to *heare*, when they *heare* not And for the *rysing vp*, that is the giuing ouer his tricks, *hauing no more fits* for a moneth: we must vnderstand, that he which did these trickes (as the *Disc.* prophanly calleth them) could as easily put an ende vnto them, and would readily doe it, when he sawe it make for his aduantage, that is, the perswading of the world, that *So.* had counterfeited what and how greatly the diuell gayneth by this cunning trick of his aboue the rest he hath done in *So.* body, euery one may now see, and we that haue bene thus long prisoners doe feele.

That which the *Disc.* addeth concerning *sorcery, charming and anoynting, of So.* is false fabulous & slaunderous: neither my selfe nor any of my *frends* euer dreamed, that through these or any of these *Som.* was euer *induced or compelled to say that he had dissembled*, as the *Disc.* affirmeth, but proueth not nor neuer wilbe able iustly to proue: only this it was: Some in *Nott.* suspected least whiles So. remayned at St *Ioanes* there were that sought the casting of the diuell our of *So.* that counterfeyted, not by prayer and fasting, but sometimes by coniuration, at other time by an *oyntment* wherewith M. *Gregory* a reputed papist ca used him to be annoynted. It is said by the *Disc.* and deposed by his witnesse *Shepheard* and *Cooper* that *by* M. *Gregoryes appointment, this oyntment was giuen him to mak him more nimble to shew his tricks*: yea but it should seeme that it had an other odd quallity in it, for when *Shepbeard* gaue some of this *oyntment* to *Mary Cooper*, (*Som. sister*) *to annoynt her finger* as by his deposition appeareth, he said that she should pag 194

haue no more fits, what this *oyntment* was, and where it was had, whether of M. *Gregory* himselfe, or by his appoyntment of the Apothecary, doth not appeare in the depositions, in which poynt is to be noted the couert & close carriage of both the deponents.

OF CHAP. 5.

Discouerer

Of M. *Dar. ridiculous pretence, that So. was induced by the diuell in forme of a black dogge and an asse, to say he had dissembled.*

Darrell.

But heereof we shall not neede to doubt, how *ridiculous soeuer* it seeme to the *Disc.* if we can perswade our selues of the truth of *Somers* former answer and hand-writing wherevpon it relyeth, and is grounded, His wordes be these.

Being at S. Ioanes, there came vnto me a thing like vnto a (o) *dog, & said vnto me: And if I would consent vnto him and say that I was a counterfeyt, he would giue me a bagg of gould, and if I would not, he wold make me be hanged, orelse he wold teare me in peeces. And if I woulde I shoulde doe any thing that I would take in hand, and he would come to mee lyke a mouse, and would helpe me. And there came to me a thing like an* (a) *asse and said if I would not say that I was a counterfeyt, he would cast me into the well, and so went away.*

(a) yf *Somers* be a man of that credite & his testimony so autenticall with *M. Harsnett* and the *Bishop* against *M Darrell*, why are they not as kind heere to beleeue him in this poynt, when he speaketh for the cleeringe of *Darrell*. yea the cause it selfe also, for which *Dar.* suffereth.

VVe shall be the better perswaded of the truth heereof, if wee first remember that which by experience hath bene found true, that it is *Sathans* vsuall manner to appeare in visible shapes to them he possesseth, and that *So.* was now possessed. 2. that *So.* in his fitts beefore the Commissioners said (as it were in the throate) *a black dogg a dog a dogg a dogg*, iterating the same very oft and speaking at that time no thinge else in his fitts. 3. that three of the Commissioners saw a black dogg (in appearance) about the boy in a fitt or fitts, busy about his face, and none other. Now it could not be but had it bene a dogg indeede, some others also should haue seene him, there beinge so many thronging about him, yea surely one or other would haue dryuen him away, either for the safetye of the boy, or that they might the better haue seene, whereof euery one was so desirous: and wold neuer haue indured him to haue chopt at his face, as a water-dogge at a duck, as it was said by some of good credit he did. 4. where this *thinge like a blacke dogge* that is the diuell, promised to *helpe Som. in any thinge he would take in hand*, mening, to doe those things he formerly had done in him, because *So.* saying he counterfeyted (vpon which condition he made him this promise) might the rather be beleeued to counterfeyt, it is manifest that therein this writing is true, for that euer since he made that confession vntill this day, *So. when he wil* doth his tricks

Thyreus chapt. 6.5. et cap.7.6.

such

ſuch as none can doe, and therefore we may be aſſured this thing *like a mouſe doth helpe him*, and when he will, he leaueth & putteth an end vnto them, as though *So.* had done all, and not this *mouſe*. 5. That the ſecond or latter part of this writing alſo is true, as is before ſhewed. Now theſe fyue things being true, as indeede they are, I ſee not why any ſhould doubt of the truth of this writing: which beinge true it is manifeſt that *So. was induced by the diuell in forme of a black dogge and an aſſe, to ſay he had diſſembled*: and then is not this Darrells *ridiculous pretence?*

OF CHAP. 6.

How M. *Dar. hath falſly affirmed, that So. was induced to ſay he had diſſembled, for feare of hanging: whereas he falling into his fitts before the commiſſioners at* Nott. *(vpon a former compact) the feare of hanging was one of the cheifeſt cauſes, that hee then affirmed, that he had not diſſembled.*

Diſcouerer.

There is added a ſixt inducement, viz. the feare of hanging: he being ſlandered to haue bewitched one Stirland to death. For the clearing therfore of this vntruth: So. before hath depoſed, that one cauſe why about the 14. *day of Ianuary* 1597. *he fell againe to thoſe fitts, (wherevpon* M. *Darrell affirmed that he was repoſſeſſed) was this: viz. The feare of ſuch daunger, as he otherwiſe might haue fallen into, by reaſon of the ſaid accuſation, cōcerning his bewitching of Stirland to death.* pag 199.

Darrell.

Is not *this vntruth* like to be well *cleared* by *So.* depoſition? But to let that goe, and to deliuer heerein the truth. *So.* beinge charged with felony and for the ſame impriſoned, as is confeſſed page 149. we all know that at the aſſiſes he was to be arraigned and therefore in *danger of hanging*. I deſire now to know how *So.* could be freed frō this danger, by *falling into his former fitts* The *Diſc.* telleth vs *for that ther by he ſhould be ſure to be defended & vpheld by* M. *Dar & his frends ſo far forth as they were able themſelues, or by any other meanes that they could procure on his behalf.* why but D*ar.* & *his frends* had they bene willing & deſirous, were not able to deliuer him frō the danger he was in, and keepe him from his tryall, ſpecially the matter being in the hands of *Dar.* and *So.* greate aduerſaryes. neither yet did I or anye of my *frends* attempt anye ſuch thinge. as the *Maior* with the *Aldermen* and town clarke know full well: whereby it is playne that as we were vnable, ſo we deſired not to keepe him from his tryall: This therefore can be no reaſon of *So. returning to his old byas of diſſimulation*. Yea I deſire the D*iſc.* heereafter to ſhew, how poſſible *So.* falling *again into his former fitts* could any way helpe to deliuer himſelfe from the ſuſpition of

witch-

witchcraft being the thing that brought him within *the danger of hanging*. I am very sure it was the onlye way to bring him to be condemned for a witch, and so to the gallowes: and therefore wee may be sure it was not *Somers*, but the diuell in *So.* that being returned and entering into his house againe, fell to *his olde byas*: for thus it was: The aduersaryes especially M. *Freeman* and M. *Gregory*, hauing contended for counterfeyting about 11. weekes, but not preuayling, it so fell out, *that one Sterland of Snenton neere Nott. hauing bene one day in the markett at Nott. fell there sick, whereof he dyed, but before in his sicknesse said (as his wife and others affirmed) that So. had trode vpon his heele, whē he was last at the said markett, and had certainly bewitched him*, as appeareth by page 149. Herevppon it was bruited throughout *Nottingham* that *So.* was a witch, and not possessed, and so all that he had before done, or suffered, came from himselfe, and his familyar spirit. This rumour spreading it selfe, the matter was inquired into, & foūd out that he dyed (as the phisitian saith) of *a bastard plurisy*, in his rauing saying as is aforesaid, which is confessed page 149. his wife also affirming, that she would not for any thing say that *So.* had bewitched her husband. Heerevppon the aforesaid rumor suddenly vanished and came to naught. But M. *Freman* and M. *Gregory* comming from *London* abont ten dayes after, reuiued the same, and of iust nothinge made a haynous matter, and would needes haue *So.* to be a witch. M. *Freeman* got to his owne howse *Sterlands* wife, and some of her neighbours, and so wrought them that the poore wife & her neighboures said forthwith after openly in the towne hall somuch, as wherevppon for the bewitching *Sterland* her husband to death, *So.* was imprisoned and they bound to giue euidence against him at the next assises. And heereof *So.* was not ignorant, being a matter notoriously knowne to the inhabitants of *Nott.* Thus wee see how *So.* came to be *in feare & danger of hanging*, and by whose meanes or procurement. what was now to be done by *Somers* or what was the safest course for him to take, whereby to free himselfe from the daunger he was in, & to saue his life? Surely to say and stand to it that he counterfeyted in all that he had done before: for who would then accuse him of witchcraft, or giue eare to such accusation? If he would affirme that he himselfe did all by art in dissemulation, no body would beleeue that he had either diuell or spirit, or any thing to doe with spirit or familiar, this (I say) was an easy and sure way to saue his life, and so it proued. Agayne, *Som* might thus thinke with himselfe: M. *Freeman* and M. *Gregory* who would fayne haue me to be a counterfeyt: are they whoe haue caused me to be accused of *witchcraft*, and they are able to take that order with M. *Maior*, and the other *Aldermen* they specially ioyninge

with

with them heerein and desiring the same, that this matter shall proceede no further, so as I shall not be arraigned at the assises, nor somuch as brought to my tryall, I will therefore say I counterfeyted, & so please them all. And in this sort might *So.* by affirming that he dissembled very well free himselfe from the danger he was in, and saue his life, yea and thus it fell out. For he confessing first to his keepers, then to the *Maior* and *Aldermen by a letter* (forsooth) that *he neuer had diuell nor spirit, and that all he had done in the course of his former trickes, were but counterfeyted, saying that when they would, they should see all his said tricks and how he did them*: & that *for witches & witcheryes, he had deliuered his mynde to his keepers*: neuer heard more of his bewitchinge *of Sterland to death*, the *Maior* and *Aldermen* with the *town clark* smothering all, so as the iudge neuer heard thereof, nor *So.* seene once to stand within the barre among other fellons. On the other side had *So.* stood to the truth, and had neuer acknowledged any counterfeyting, for any thing man could see, he had bene as certaynlye arraigned of *witchcraft*, as he was accused and ymprisoned for the same, *Sterlands* wife and her neighbours had giuen euidence against him, and such a Iury (I trust) called out to haue gone on him, as it may be wold haue found him guilty, as well as one at the same assises, that found *Allice Freeman* not guilty of murthering or bewitching to death the childe of *Mary Cooper* sister to *Somers.* VVhether *So.* now were *drawne to say he had dissembled, for feare of hanging*, as I affirme, or *the feare of hangīg caused him to fall to his olde course of dissimulation*, as the *Disc.* affirmeth let the Reader iudge. But the *Disc.* proceedeth yet a little further in the proofe of that he affirmeth. pag 200.

Discouerer.

Beesides after that So. vpon that occasion, and some others, fell to his old tricks, he continued in them about six weeks, and did not make his dissimulation publiquely knowne, for all that time, and till his comminge to S. Ioanes. So as it is apparant, that So. for feare of hanging, fell againe to his former byas of dissimulation. pag 199.

Darrell

So. continued only about ten dayes repossessed, which is heere termed, *a falling to his old tricks*, and not 6. weekes, *before he made his dissimulation knowne*. It is true that he did not say that he *dissembled, till his comming to* S. I*oanes*, and truly no maruayle, seeing he was drawne by other meanes beesides this of *bewitching Sterland*, to that confession of his, viz. by *threats* and *promises*, vsed partly by sathan, partly by his instruments, and all of them after his comming *to S. Ioanes* But how doth this proue much lesse euidently *or apparantly* prooue that which the *Disc.* inferreth thereupon, viz. that *So. for feare of hanginge*

 fell

fell againe to his dissimulation?

Discouerer.

pag 199. *Assuredly* (quoth the *Disc.*) *this fellow through his acquaintance with sathan (as it should seeme) is growne to extraordinarye & presumptuous bouldnesse: not shaming to say any thing that may serue his turne*

Darrell

VVhether this latter parte may be truly said of himselfe, and he be iudged out of his owne mouth, let him that hath hearde vs both speake iudge.

Discouerer.

pag 198.& 200. *So. fell into his fits before the Commissioners at Nott. vppon a former compact. and for feare of hanging (chiefly) then affirmed, that he had not dissembled. This is by degrees made manifest vnto you.*

Darrell

But how? by *So*. depositions, which are strengthened by the depositions of others. these latter I will for a season spare, and wee will heare what *So* saith the principall deponent heere, as also throughout the 2. 3. and 4. bookes of the *Discouery*.

Discouerer.

pag 200. *Concerning the first So. deposeth thus.* It *being knowne, that* I *was to appeare before the* Commi*ssioners,* Nich. *Shepheard, and others moued me, that when* I *should come before them,* I *should shew some of my tricks in such manner and forme as* I *had before done them, & not rise againe vntill M. Maior should call me, that thereby (say they) it may plainly appeare to the* Co*mmissioners, that whatsoeuer thou hast done before was done of thine own accord, & meerely counterfeyted,. This counsell being agreeable to* M. Ma*iors desire (as I was informed)* I *did willingly yeald vnto it.*

N*ow for the second poynt, lett So. proceede, vpon the said agreement,* I *ap-*
pag 201. *pearing (saith So: before the* C*ommissioners, and after some speaches had with me (by some of them) fell downe and playd diuers of my tricks: as* I *was accustomed to doe in my pretended fitts.* T*here* I *continued tumbling & acting my tricks for a long time, still expecting when* M.*Maior woulde call me. whilest* I *was thus tumbling, two did prick me with pynnes: one in the hand, and an other in the legg, which although* I *felt most sencibly, yet* I *endured it, because* I *still wayted, that* M. Maior *should call me, but he forgetting so to doe, &* I *being no longer able to continve in that sort,* I *did rise vp my selfe, as* I *was wont to doe, in the end of other my dissembled fits.*

Darrell.

VVhether there was any *compact* betwene the *Maior* and *Somers* it mattereth not, If there were not, their sin is at the dore & will one day finde them out that haue so deposed. If there were, it came doubtlesse from the subtlety of the diuell, who hauing for sundry weekes before

beefore lurked in *Somers* (that so he might the better rayse vp the euill name of counterfeyting of the greate worke of god) and beinge by the appoyntment or commaundement of god (as is to be supposed) at this time to manifest himselfe, thought thereby to helpe himselfe, and perswade the world still notwithstanding this his discouery, that *So.* was a counterfeyt. If any demaund why should the Lord commaund the spirit to discouer himselfe? I answer, that is a secret & only knowne to the lorde: yet it may be, becanse the Lord hauinge fore appointed a mighty and wonderfull opposition against his manifest worke, he would haue solemne witnesses first thereof, for the further strengthening of those who should beeleue his worke, and makinge those the more, yea out of measure inexcusable, who should resist & fight against it, percase also and partlye to strengthen and incourage his seruants whome he would especially vse not only in bearinge witnesse to the possession and dispossession, but also to the repossession of *Somers*, which last the worlde would not indure to heare of: and to put them in hope (for their further incouraging therein) that as then after sathan had withdrawne and hid himselfe for a time, wherevpon there was greate contention, whether the boy were possessed or counterfeyted, the Lord did discouer the spirit to the manifestation of the truth, and that beefore solemne witnesses, so one day after an other manner of contention, I meane farr gteater, and before more solemn witnesses, of greater authority, god would vncase that subtill spirit & deceauer of the world, to the full manifestation of the truth, and his owne glory, whether then I say there was any such *compact* as is heere mentioned or no, it mattereth not, neither whether *So.* were *afrayde of hanging*: but the matter indeede to be *considered by vs* is, whether *So.* did those strange things whereof the Commissioners were ey witnesses, as *So.* and the *Disc.* affirme, or the diuell as we affirme.

The Commissioners with sundry others of account and good credit doe know, that beefore them *Som.* wallowed to and fro on the chamber floar, or swiftly rowled with his body stretched out to the full length, in very strang and admirable (yea I may truly say) in supernaturall manner. 2. That he lay before them with his body swelled greatly. 3. His intralls were shot vp and downe along in his body, much like to the shooting of a weauers shittle 4. greate violence was offered vnto him, thereby to make tryall if he had any feelinge, and namely he was pricked with pynns in hand and legg, whereat he stirred no more then a stock. 5. being pricked and that deepe, not a drop of bloud issued out. This pricking with pynnes, and the induringe thereof *So.* himselfe we see confesseth, so it may be he did, the not issuing of bloud, and the *Disc.* thought good to keepe that back: but

how

howsoeuer I speake this by coniecture only, yet this I am sure of, that *So.* being pricked did not bleede at all. His hand was held vp beefore the Commissioners, the place red where he had bene pricked, but the skyn whole, so as though the bloud seemed to be there gathered, & ready to spring out, yet neither did nor could, because the skyn was whole. And yet behould M. *Iohn Strelley* by name, not only pricked him deepe, almost halfe an inch deepe, (as M. *George Smale* (who then stood ouer the boy) deposed since to the B. of *London*, as also that no bloud issued) but beesides stirred vp and downe, of purpose to make him stirr and bloud issue, but neither would be. Yf now *Som.* (or any of the sonnes of *Adam*) can by art so order the matter, that he can indure to be pricked with pynnes, and neuer stirr thereat, nor bloud issue, wallow, swell, and shoote his intralls, then I deny not but that *So.* might haue dissembled beefore the Commissioners: otherwise it must needes be, that these things came from the diuell, and so he did not counterfeyt: except the *Disc.* will put out the eyes, not only of the Commissioners, but of many others also.

Moreouer, if *So.* as a counterfeyt did then shew *his* own *trickes*, and the end thereof, and of the *compact with the Maior was that therby it might playnly appeare to the Commissioners that whatsoeuer he had done before, was done of his owne accorde, & meerly counterfeyted*, or as M. *Fre man* hath deposed, *to satisfy the company of his counterfeyting*, and the *Maior, to satisfy all men*, why when he had *shewed them* and was asked by the commissioners *wherefore he fell downe*, did he answer that a *qualme came ouer his stomack*, and in a worde so as by his answers it was euident that either he could not, or would not tell of any thing that either he (in appearance) had done, or was done vnto him by others For this was not the way *to satisfy the company of his counterfeyting*, which is saide to be the end why he then did his *prancks*, but to induce men to beleeue the contrary. *So.* is produced by the *Disc.* answeringe this obiection in these wordes.

pag 201.

Discouerer.

pag 202.

When I had thus ended these prancks, the Commissioners asked mee whether I had bene troubled with any fitt, synce I came into that place before them, or had felt any hurt done vnto me: I answerd no: and after affirmed vpon other speaches that I had not dissembled. And beinge heere demaunded (quoth the *Disc.*) *why he so answered, he saith thus.*

Whilest I was in my pretended fitt, I hearde many reioycingly say, that now it was most playne that I was repossessed, & vtter very sharpe wordes against those who had giuen it out, that I was but a dissembler, Besids I begā to suspect that eyther M. Maiors opinion was altred, who was fully perswaded before (as I thought) that I had altogither dissembled: or else that he durst

durst not speake his mynde therein, & call me, seing the rest of the commissioners, and many others so confident indeed, that I was repossessed. Furthermore I also then feared least M. Markhams. and one Iaques wordes, with sundry others, would proue true: who the same morning & ouernight had tould me, that if I were found to be a dissembler, I must be hanged: whereas quoth Iaques, if it then appeare that thow art not a dissembler, ther can no lawe nor Iudge hurt thee. In these respects I thought it the safest way for my selfe, to yeald for that time to their humors, and to answer as before is expressed, that I had not dissembled.

Darrell.

For our better vnderstanding of the iugling and deceipt heere vsed, we must know that euen as *So.* was facing it out to the Commissioners, that he had counterfeyted, and yet refusing to counterfeit so againe, he was vyolently cast downe, the spirit then trifling excedingly: so framing his countenance, & toying with his armes and leggs as a man in carnall reason would haue verily thought that he counterfeyted. nothing being done but that might easily be done by any, Our helpe was this, that being pulled by the eares and hayre of the heade as if they shovld haue haue bene plucked of, and therewithall his head beaten so to the floar, as a mercifull man would scarsly doe to a dogg yet he stirred not not at all therat, nor at the pricking of him with pinnes, neyther did any bloud issue at the places pricked.

This fitt ended, he beinge asked by the Commissioners what hee had done also what others had done to him, hee coulde tell of nothinge, one of the commissioners askinge him, whether he were not pricked of one of his handes with a pynne, he answered yes houlding forth the wronge hand: whereby those that were present perceaued, that he would gladly haue vttered those things that had in that fitt befallen him, if possibly he could, that so still hee might haue perswaded men that he had formerly dissembled. Lastly beinge demaunded whether he had counterfeted, he answered with a brasen face as before the said fit that he had counterfeyted Forthwith he was carryed away by his keepers and presently after else-where in the towne fearefully tormented by the diuell, whereof when tydings was brought to the Commissioners, viz. that now *So.* was very fearfully handled, some commaunded that he should be brought back againe, which being done accordingly, he no sooner appeared beefore them, but he was in a fitt, and so proceeded from fitt to fitt, till he had had sundry, the spirit in these vexing him indeede, and shewing his rage & malice against man, and not in subtilty as he did at the first,

VVhere now the *Disc.* affirmeth, that *So.* liinge in the fitt, he had at the first, when he was pricked with pynnes, and out of which the

Maior ſhould haue called him, did vpon good deliberation (forſooth) change his mynde, and accordinge thereto the fitt beinge ended, ſay to the Commiſſioners *that he had not diſſembled*: it is vntrue, for then he affirmed the contrary, that *he had diſſembled*, as the Commiſſioners with ſundry others can teſtify: And if *So.* did ſay to the Commiſſioners, *that he had not diſſembled* which I doe not remember, it was after he was ſent for the ſecond time, and vpon the fearefull vexation he then indured thick and threefoulde by Sathan which helpeth not the *Diſc.* at all: for notwithſtanding that were ſo, yet this that *So.* and the *Diſc.* doe tell vs, is falſe.

Secondly it is to be obſerued how the *Diſcouerer* proueth that *Somers* thus changed his mynde lyinge in his fit: why *Somers* (o) ſaith ſo, neither can this be otherwiſe prooued. Alſo how he prooueth that *Somers* at the end of this ſaide fit, (o) affirmed *that he had not diſſembled*: *Somers* depoſeth it: and there is not ſomuch as a falſe witneſſe ſtrengthening it, ſo that the truth hereof reſteth only and barely vpõ *So.* credit, which I thinke is long agoe ſhamefully crackt, and ſhiuered both with wiſe men and with fooles. 3. were *So.* credit better then it is, yet the tale which is tould vs, is ſo vnſauery or rather ſo abſurd, & ſenceleſſe, that me thinketh it is more then ſtrange that any man of wiſdome and iudgment ſhould euer harken vnto it, or embrace it as a truth.

I muſe the bluſh not at the verye ſound of ſuch a ſhamles & curſſed teſtimony.

For marke I pray you: heere is a paltry boy brought in delyberating and conſulting, as if he were a graue man of greate deliberation and aduiſement. And when I pray you and at what inſtant muſt this graue deliberation of his be, forſooth euen then when he was doing of his rare fayts, and others vſing their pleaſure towards him: one violently beating his heade to the floar, and plucking him by the hair and eares full ſoundly, an other pricking him in the hand with a pyn, a third in the leg: & he in danger to be ſo further dealt with, & to haue the like hard meaſure offered him: he knew not by how many, mee thinketh that by meanes heereof his thoughts ſhould haue bene drawne an other way, partly to the tricks he had in hand, partly to his payne and partly taken vp about the preſent denger and likelihood he was in of induring yet more payne, and by reaſon hereof ſo perplexd and interupted, as that he could hardly haue fallen into ſo graue a conſultation with hinſelfe: and ſo orderlye alſo haue proceeded therein from one poynt to an other, from the firſt & weakeſt reaſon that moued him, to the ſecond & ſtronger, and from thence to the third and moſt forcible of all.

Of all ſeaſons this ſure muſt needes be the moſt vnfit and vnſeaſonable ſeaſon for *Somers* to debate deliberate and conſult in: neither

ther doe I thinke that this plot and deuice of *Som.* and the *Discouerer* had any sapp or witt in it at all, to make this consultation determynation and resolution to be in the middest or during the time of his pretended fitts. there would be no sauor in this. Yet had it bene a little more probable if they had sayd, The fit being ended and past, or whilest he stood beefore the commissioners, bethinking himselfe what answer to make: but take the tale as it is deliuered vs, viz. *whilest he was in his fit*, and I thinke he is scarsly well in his witts that will beleue it.

4. The third and mayn reason leading him thereunto was (forsooth) *the feare of hanging*, arising of this speach, that *if he were found to be a dissembler he must be hanged.* Be it that these wordes were spoken must *So.* therefore needes be in such a greate perplexity and *feare of hanging*, as if the very naming thereof were sufficient to make him quake for feare?

Alas poore simple boye, belike he thought that euerye worde was a blowe. But wherefore doe I call him simple, who deliberatinge and discussinge of matters before he resolued what to doe sheweth so much witt? where now was all his ingenye and deepe consultation, that *feared hanging* because of his *dissembling*? doth not euerye childe know that for cousenage a man can not by our lawes be hanged, but is otherwise to be punished? pag 203.

And if herein he were ignorante, and that none of his frendes of themselues woulde haue toulde him so much, yet he might easily by enquiry haue learned somuch: But how proueth the *Discouerer* that these very wordes of threatning were vsed? By the testimony of *Somers*, and *Nich. Shepheard* & *Iohn Cooper* his keepers, three most vyle and wicked men.

Secondlye. we may obserue how the testimonye of these two witnesses (for the third is an accuser and a party) doe proue the same. *If it be proued (quoth M. Markham) that thow art a counterfeyt, thow deseruest to be hanged*: Thus deposeth *Shepheard* and *Cooper* thus M. *Markham said to So. that if he were found to be a dissembler he must be hanged.* pag 204 Againe *Shepheard* thus: *One Iaques said to So. in the hearing of me, and of Iohn Cooper, that if he were proued to be a counterfeyt he must be hanged* And *Cooper* deposeth after this manner, *One Iaques tould the boy, that if he did counterfeyt he would be hanged*: Concerning M. *Markham* his speach, the one deposeth *thow deseruest*, the other *thow must be hanged* and the one sweareth *Iaques* said *he must* the other *he would be hanged*: Heereby it appeareth that these are false witnesses being so variable & dissonant one from an other: Finally, take *Shepheards* wordes concerning M. *Markham*, and *Coopers* concerning *Iaques* and there was small

cause why *So.* should be afrayd of hanginge: and lesse why the *Discou.* should breake forth into these wordes: *This was threatning & terrifying indeede, able to haue shaken the constancye of a stronger man*: wherein the *Disc.* hath relation to the other *feare* that So. had of *hanging*, whereof he speaketh in the begininge of this chapter, as though forsooth this feare far surpassed that. But euery childe may see the contrary,& the *Disc.* vayne boasting: for deedes farr passe wordes: And I am veri sure, that had a stronger man then *So.* bene accused of felony, & for the same bene imprisoned, as *So.* was, as the *Disc.* himselfe confesseth, which caused the *feare of hanging* in *So.* mentioned before: though neuer so innocent, yet somtimes he woulde haue feared the losse of his life· and so would no man of vnderstandinge in this case, though he were guilty of counterfeyting, as *So.* was not. And thus much for answer to this calumniation.

pag 149.

OF CHAP. 7.

Discouerer.

How So. was perswaded by threatnings and promises, to haue continued his dissimulation, after he had bene before the Commissioners at Nott. *vn till M. Dar. might againe dispossesse him.*

Pag 204.

Darrell.

VVhy might not some perswade *So.* hauing confessed the truth therein to continue, and to take heede of (a) returning with the dog to his vomyte? And what did they therein ill beseeming them? The *Disc.* must remember that he hath not yet prooued *So. dissimulation.* As for the *threatnings and promises* the *Disc.* prateth of, he that will vouchsafe them the reading, cannot but see, that they deserue rather to be laughed at, then to haue any answer at all.

what is this to the perswading of him to continue his dissimulation.

Discouerer.

The Iudges comminge to Nott. *he the said* So. *being sent for beefore the L. Anderson confessed at large, how he had dissembled, and there shewinge his tricks before his Lordship & diuers others, in some extraordinary sorte, to those that had not seene him beefore, he presently started vp, vpon his Lo. bidding him to arrise, and shewed himselfe to be as well as he was before.*

pag. 205

Darrell.

I doe in all reuerence counsell & adueise my Lord *Anderson* and whosoeuer heereto fore haue seene, or heereafter shall see *So.* doe *his tricks*, or rather the diuell his tricks in him, to turne away theyre eye from *So.* falling downe, and arrisinge at a call, to the things acted before them. The which albeit they be easy to be counterfeyted in comparison of the rare effects the spirit sometimes sent forth in *Somers* yet

let

let them be well examyned, and they will be found to be such, as cannot be done by any humane or naturall strength and agillity, & therfore must needes come from a supernaturall power, which is the diuel. As for *So.* falling downe and rising at the beck of man, that commeth from the subtlety of the spirit thereby blyndeing the eyes of men, and inducing them to thinke, that it is not he, but *So.* that doth the feyts, for we must remember that by the holy scripture it is playne, that a wicked spirit possessing one, as he doth now *Somers*, hath the ouerruling of the body and partes thereof, at his pleasure, as the spirit of mã hath when therefore the diuell will, (and he will when he seeth it to make for his aduantage) he can aswell and doth as readily cast down the body of *Somers* and rayse it vp againe, as any of vs can doe by ours Againe he that doth those things *I* meane the supernaturell accidents men beheld in *Somers* lying on the ground, can as easily throw downe *Somers* and raise him vp, or put an ende to his fitts, vpon the word or commaund of a man, that so *Somers* may rayse vp himselfe: VVe may heere also remember, how some of those in *Lancashire*, continued 3. dayes and nights in a fit, in which time it is certaine they did manye thinges at the speaches of others, and yet it was not they but the dyuell in them.

The *Discouerer* saith, that *Somers shewed his tricks in some extraordinary sort*, It is very true: for the spirit tryfled and toyed exceedingly, which extraordinarilye he had done before, specially exceeded somuch therein as then he did. 2. It was *extraordinary* in that none of the sonnes of Adam can doe the like. But the *Discouerer* shold haue done well, and to the better satisfyinge of the Reader, if he had tould vs the particuler tricks he at that time did, as of the swellinge he had then in his body, though nothinge so bigge as in former times, of the exceeding waight of his legg & arme like (a) iron. but this would haue marred the fashiou of all the supposed counterfeiting.

Discouerer

Since which time (sayth Somers) I *haue bene very well,* I *thank god notwithstanding M. Darrell did then & hath since diuers times affyrmed, that* I *remayne still repossessed.* pag 205

Darrell.

He is not, nor *since hath bene better*, then he was for sundry wekes beefore, after which it appeared that he was not *verye well*, but was indeede possessed with the diuell. And so I doubt not notwithstandinge this supposed *well*, and *very well being* of his, but that he is so still, and that in due time, god will make it manyfest to all men.

OF CHAP. 8.

Of the depositiones taken on M. Dar. beehalfe at Nott. and how vpon the examynation of his owne witnesses, it falleth out: that the bodily actions of So. in his fitts, were not extraordinary, as they haue bene misreporoed

Discouerer.

The commission was procured, & expedited the 20. of March 1597. by these Commissioners, (if the printed Narration said truly) Iohn Sherwood Esquier, high Sheriff, Sir Iohn Byron Knight, Iohn Stanhop, Robert Markham, Richard Perkins Esquires, Peter Clarke Mayor of Nottingham, Myles Leigh Officiall, Iohn Ireton, Iohn Browne, Robert Euington, and Thomas Boulton, ministers & preachers, men for their sufficiency, it is true very meete to haue dealt in a farr greater matter. The gentlemen are verye well knowne to be fit gouernours, and are a greate stay in those partes of the country where they dwell. If the examynation of a matter of highe treason had bene committed vnto them, or any other of a lower degree, concerninge the good and peace of their country, they had bene within the compas of their owne element, and would no doubt with all sufficiency haue discharged thē selues therein. But the hipocriticall sleights of false seducers, in matters that concerne religion, they are of an other (o) nature.

pag 308.

(o) of what nature, that nether reuerend ministers of great learning, nor woorthy gentle men, of great wisdom of sufficiency all of them, coulde once reach vnto or were able to Iudge of.

Darrell.

The *Disc.* knowing that the depositions taken at this time, doe vtterly ouerthrow *So.* counterfeyting, and proue it as impossible for *So.* by art to haue done those things he must haue done, if he be a dissembler, as it is for him to walke vpon the sea, or to goe to *Rome* on a day, and that the said depositions doe receaue some credit from the sufficiency and worthynesse of the Commissioners themselues by whō they were taken, thought it good pollicy first and afore all thines, to cast a myst as it were before the eyes of his Reader, and to put some scruple and doubt in his mynde whether these were the very Commissioners indeede, as I and my frends doe beare the world in hand, and yet he knoweth full well (and no man better then he) that they were the very same: only M. *Iohn Walton Archdeacon* of *Darbyshire* is wanting in this rolle, and maketh them vp 12. in nomber. *Secondlye*, allow these to be the men, then forsooth he excepteth against them, as well in regard of theire *partiallity:* branded as before in these wordes. *By their preposterous affections they held with* M. *Darrell*, as in regard of the *insufficiency* of the gentlemen, closely implyed & marked in these wordes: *They held not themselues within compas of their owne elemente.* Concerning the first we must know that these are only but the words and florishes of the *Disc.* and that indeede and in truth ther is no such matter, all the cheif of them (one only excepted) being meere strangers

gers vnto me, and two of the other my great aduersaryes, nay *I* may truly say, that I did not know any liuing that did more deadlye hate me then M. *Walton*. As touching their sufficiency, albeit in other things the *Disc.* we see doth surely acknowledg it, yet in this present case of counterfeyting he hath a glaunce and wype at them, as if they did not well know what they did: for why alas poore gentlemen they did not (forsooth) keepe themselues within the compasse of *their owne element*. Marke heere good Reader: *Peter Clarke, Richard Hurt, Anchor Iackson, Richard Morey, and William Freeman, Aldermen of* Nottinghā, *Samuell Mason gent. William Gregory* Towne-clarke, and *Samuell Harsnett* the *Discouerer*: wherof the most are trades-men, and some verye simple men, did not exceede their bounds, went not beyonde theyre compasse, but helde themselues within theire *element* in the execution of their seuerall comissions: But the aforesaid *gentlemen* that had this matter in examination before (notwithstandinge the gentlemen be of greate wisdome and sufficiency) did by the censure of the *Disc.* ouershoote themselues and went beyond their *element*.

A strange thing: But it may be that S. *Harsnet*, if none of his fellowe Commissioners, hath that speciall *guift* whereof he speaketh page 28. which in his learning he calleth *the guift of discerning spirits*: which is a *measure of gods spirit, to discerne betwixt counterfeyts, and such as were in deede possessed:* which none of the other hath: yf he haue so, yett mee thinketh these other commissioners should at least be able to tell whether *So.* being prickt with pynnes before their eyes, stirred thereat or no: and whether any bloud issued out: whether his body swelled &c. and this (with such like) in this case sufficed, and is sure within the cōpasse of their *element*.

Discouerer.

And conserning also the witnesses themselues, much might be saide for their excuse. They hauing conceaued well of M. *Darrell, coulde not easily suspect any trechery in him. And to say the truth these grounds presupposed to be true (which* M. *Dar. had taught them) viz. that whatsoeuer he did or spake in his fitts it was not So. but the diuell that did & speak it: it may rather be maruayled, that they deposed no* (a) *more, then blamed that they deposed so much.*

pag 209.

(a) that is as much to say, that they did not forsweare themselues more, if *Somers* counterfeited as the *Disco.* will haue it.

Darrell.

Marke I pray you the vnconcionable proceeding of this *Discouerer:* First in his preamble to the depositions, somthing he saith *to extenuate the ouersight* of the commissioners, then for the excuse of the witnesses he telleth vs that the witnesses also *conceaued well of me*, or were likewise *preposterouslye affected* towardes mee: and thence also it came that they deposed in this manner as they did: what a thing is this: that

almost all men should thus affect and loue me: whom others somuch detest and abhor? The Commissioners they through their *preposterous affections* to me had their *eye of wisdome blynded*: so as they like vnwise men as they were, *held with Darrell*, beleuing that *Som.* had not dissembled whereas *the wiser sort beleued Somers*. The witnesses (beinge no lesse then 17.) *conceaued* so *well of me* as for the affection they bore me (if the *Disc.* say true) they purposely forsweare themselues: for if to those things which vpon their oathes they did avow, they did depose not for that they saw and felt any such rare and impossible things in *So.* as they deposed: but vpon some partiall and corrupt *affection* towardes me: then can it not be denyed but that they did flatly periure themselues; which if it were so the *Disc.* being a minister of the gospell, might haue bene better occupyed a great deale to haue displayed their corruption and agrauated their synne, then thus to haue pleaded in their defence and excuse. An other thinge whereby the witnesses were drouen to depose as they did, was (saith the *Disc.*) a false & deceiptfull *ground they had receaued from* M. *Darrell viz. that it was not Somers, but the diuell that did & spake all in his fits*: To this I answer that notwithstanding any speach they heard from me they themselues could well enough tell what they heard felt or saw in *Somers*: my speach could not (sure) put out their eyes or depriue them of theire sences and feeling, whither the things were spoken or done by *So.* or by the diuell, that was nothing to them. Moreouer, almost all the witnesses deposed to those things which they partly felt, and partly sawe, beefore they heard my voyce at *Nott.* as appeareth by the depositions no speach then of mine could either so bleare and dazell their eyes or bewitch and benumme their sences to make them quite voyd of sence well in conclusion the *Disc.* doth heerevpon tell vs that *it may rather be maruayled they deposed no more, then they blamed that they deposed so much*: what a sencelesse speach is this, and how ill beseming any that professeth himselfe to be a christian much more a minister of the gospell. From hence the *Disc*, to the end of this Chapter setteth downe the *retractations* of sundry of the deponents· yea he beareth the world in hand, that they haue all of them *retracted* all that before these commissioners they had formerly deposed: Mow it is a synne and shame for any to retract that which he hath beefore absolutely aduisedly and vpon good ground affirmed vpon his oath. But a greater syune and shame it is to iustify men in so doing. Secondly among these *retractions* there be some, (as forthwith will appeare) which haue directlye periured themselues, if the *Disc.* report their depositions truely. Now what an abomynation is this, that a *Bishop* & his *Chaylayne* who take vpon them to be censurers and reprouers of mens faults haue no

reproofe

pag 208.

pag 209.

reproofe for the periured, nay be so farr from dealing so with offendors of that nature that they *rather maruayle* that they are no more periured.

Discouerer

But one thing concerning our witnesses in hand, is worthy of a consideration: that the most of these that were examyned, were but symple persons, & such as had not bene past twise or thrice with the boy, in all the tim of his trouble, Som (hauing threescore ready) would haue produced his cheif witnesses first, but peraduenture it was thought good pollicy to lay the burthen vpon the simpler sort. pag. 211

Darrell.

A thirde and principall exception against our *witnesses* is, that they were *simple men.* I answer, some of them were gentlemen of worship, others gentlemen by office, 4. preachers. In a word none of thē are accounted by such as best knowe them, to be more *simple* then other men: yea I dare be bould to say not any of the 17. deponents be so simple as some that I could name of the latter Commissioners, which is a shame forsome, and disgrace of their commission. The 4. exception is, *They had not bene past twise or thrice with the boy.* It is most vntrue, for sundry of them had bene oft with him in his fits, some almost dayly with him for the space of a monneth beefore, and one was continually in the same house with him day and night. And where he obiecteth that I *hauing* 60. ready, it had bene fit I should *first haue produced my cheif* witnesses: we must vnderstand that the commissioners sitting two dayes togither and calling for some to prooue nowe this, now that, one while this ympossible thinge to be counterfeyted, an other while such other matter as in their wisdomes they thought good I was constrayned to send in such as were then at hand. But how knoweth the *Disc.* that these are not my cheif witnesses? He that aduisedly considereth of their depositions, will finde that they haue deposed materially against counterfeyting, and so much as the worlde is not able to answer, much lesse the *Disc.* with all the helpe he hath from his miserable shiftings, wreastings and *re-examynations.* Againe if there were any omytted, which coulde more materially and fully against this supposed counterfeyting, then doth this cause and worke of God susteyne the more losse, and is to the *Disc* more aduantage: he might well therefore haue helde his peace and contented himselfe with that which is already deposed. But in all likelihood he would heere-vpon perswade his reader, that the things deposed are of no moment at all, but easily auoyded and wyped away with a wett finger. But alas this is harder for him then he ymagineth: It is beyond the compasse of all his learning and wit, as may appeare by that which he hath done alrea

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dy: for hauing heerein labored what he can by such countenance and authority as he could possibly procure, yea and pressed euery thinge to the vttermost, yet in the ende after all his sweating, canuasing and adoo, hath he proued iust nothing in the accovnt of any man of wisdome and iudgment: as I trust will ymediatlye appeare vppon the view of the examynations themselues. Had he not better then haue sit still, and winked at these *depositions*, or smoothly passed by them, as he doth by diuers other things, as if he had not seene them, then thus to haue strvgled and striuen like a birde in the lyme, to the vtter disgrace and ouerthrowe of himselfe and the pretended counterfeytinge he so earnestly stryueth for. And thus mnch for answer to his coging and glauering preface: Now to proceed to the examininge of the *Dis. re-examynations*. That this mav be done the more throughly & exactly, I will first set downe the first depositions of those whome the *Disc.* hath re-examyned, (where he either hath not donne it at all, or else but in part) and so comparing theire former and latter depositions or *re-examynations* togither, wee shall playnlye see what those witnesses haue retracted or qualyfied, and how worthely and substantially this *Disc.* conuinceth *the depositions* of the 17, taken by the aboue named 12. Commissioners.

Robart Aldridge clarke viccar of S. Maryes in Nott. *sworne & examyned, saith: that first he comming to W. Somers vpon thursday being the* 3. *of* Nouember *(as he thinketh) he found him lying vpon a bed, no beddcloathes lying vpon him, but only his hose: and sawe a thing runninge vpp his right legg to the quantity of a mouse, and he calling vnto god by prayer, ymediatlie it remoued out of the right legg into the left, & laying his hand therevpon, imediatly it remoued into his belly, where it did swell to a verye greate quantity, twise so byg as his body as he thinketh, and from thence in to his brest, & there it was the bignes of his fist, & from thence into his neck & from thence vnder his eare, where it remayned in the bygnes of a french walnutt, not changing his former cullor, and so remayned there for the space of a quarter of an houre.* (Narration dep 2)

And this examynate further saith: that he heard in a strange hollowish voyce, that he was his, and this examynat answering said that he lyed, he was gods: & that he had made a promise vnto god in baptisme to be his, then the voyce answered, that he was god Christ *& a kinge, & that he made baptisme, and that he made him his by a new couenant.*

This examynate also further saith, that the said W. So. had such strength, as fiue men had much adoo to keepe him downe, duringe which time he exceeded in swelling, skriking roaring & yelling very fearefully, gnashing of his teeth, & foaminge at his mouth. And also saith that standinge in the hall he heard a great knocking in the parlor where the boy lay, & suddenly

he rusted in, where he found the boy alone in his bed, lying with his face vpwards in his fit, with his mouth drawne awry, & his eyes staring, as though they would haue started out of his head. And kneeling downe to praier heard the knocking agayne vnder his knees as he thought. And in the bedd vnder the couerlet he sawe the forme & shape, as it were of fiue kytlinges in quantity, to the view of his eye. And agayne this examinate sawe the bedcloathes at the feete to shake, mooue, & leape as the leaues of an Aspen tree shaken with the wynde.

Now followeth the *Disc.* re-examynation of this deponent.

Discouerer.

M. Aldridge being asked, why heeretofore he bad affirm'd, that he perceaued, whilest So. was acting his tricks, the formes as it were of kitlings, vnder the couerlet that lay vpon him, the said couerlett being betwixte his eyes & them, rather then the formes of whelpes, of conneyes, of ratts &c. answereth, I *thinke my so affirming did proceede of this &c. because* I *haue heard beefore, that certayn witches had spirits in formes of kitlings, & those formes then came to my minde. And agayne* I *doe not very well know, that a mans sences may be deceaued. Besides* I *was then very greatlye afrayde, which is a great meanes to deceaue a mans sences: being a mighty passyon, that will procure many ymaginations, & cause a man to thinke that which is but little to be greate, that which standeth, to moue: & that to be, which is not. Whereby* I *confesse (my great feare considered) that* I *might be deceaued, in affirming many things, concerning the particularities of the said So. fitts: and* I *verily thinke it may be true, that So. affirmeth, of making certaine motions with his fingers vnder the said couerlett, & of his knocking against the bedstock, whilest* I *was praying by his bedside.* M. Aldridg pag 210.

Darrell.

M. Aldridge being re-examyned denyeth not, that *he sawe the formes or shapes as it were of 5. kitlings in quantity vnder the couerlet wher So. lay*: but only sheweth, why he rather tearmed or compared the saide *formes to kitlings,* then to other such like liuing creatures, as *whelps conneys, ratts &c.* occasyoned therevnto by the interrogatory propounded vnto him, except we gather the same out of the last wordes of his deposition. But be it for feare, or through the cunning of his examyner he was drawne vnawares to retract that he had before concerning this poynt deposed: was there therefore no such supernaturall accident vnder the couerlet, as the *Disc.* woulde haue men heerevppon to collect? why besides this deponent, there haue 4. others deposed to this rare accident, as hath bene declared beefore, whereof twoe at the least viz M. *Th. Gray* and *Ioane Pye* haue bene likewise re-examyned thereabouts, but we heare neither of retraction, nor yet of *qualification* thereof, whereof we may rest assured that they iterated and

affirmed

dy: for hauing heerein labored what he can by ſuch countenance and authority as he could poſſibly procure, yea and preſſed euery thinge to the vttermoſt, yet in the ende after all his ſweating, canuaſing and adoo, hath he proued iuſt nothing in the accovnt of any man of wiſdome and iudgment: as I truſt will ymediatlye appeare vppon the view of the examynations themſelues. Had he not better then haue ſit ſtill, and winked at theſe *depoſitions*, or ſmoothly paſſed by them, as he doth by diuers other things, as if he had not ſeene them, then thus to haue ſtrvgled and ſtriuen like a birde in the lyme, to the vtter diſgrace and ouerthrowe of himſelfe and the pretended counterfeytinge he ſo earneſtly ſtryueth for. And thus mnch for anſwer to his coging and glauering preface: Now to proceed to the examininge of the *Diſ. re-examynations*. That this mav be done the more throughly & exactly, I will firſt ſet downe the firſt depoſitions of thoſe whome the *Diſc.* hath re-examyned, (where he either hath not donne it at all, or elſe but in part) and ſo comparing theire former and latter depoſitions or *re-examynations* togither, wee ſhall playnlye ſee what thoſe witneſſes haue retracted or qualyfied, and how worthely and ſubſtantially this *Diſc.* conuinceth *the depoſitions* of the 17, taken by the aboue named 12. Commiſſioners.

Robart Aldridge clarke viccar of S. *Maryes in* Nott. *ſworne & examyned, ſaith: that firſt he comming to W. Somers vpon thurſday being the* 3. *of* Nouember *(as he thinketh) he found him lying vpon a bed, no beddcloathes lying vpon him, but only his hoſe: and ſawe a thing runninge vpp his right legg to the quantity of a mouſe, and he calling vnto god by prayer, ymediatlie it remoued out of the right legg into the left, & laying his hand therevpon, imediatly it remoued into his belly, where it did ſwell to a verye greate quantity, twiſe ſo byg as his body as he thinketh, and from thence in to his breſt, & there it was the bignes of his fiſt, & from thence into his neck & from thence vnder his eare, where it remayned in the bygnes of a french walnutt, not changing his former cullor, and ſo remayned there for the ſpace of a quarter of an houre.*

Narration dep 2

And this examynate further ſaith: that he heard in a ſtrange hollowiſh voyce, that he was his, and this examynat anſwering ſaid that he lyed, he was gods: & that he had made a promiſe vnto god in baptiſme to be his, then the voyce anſwered, that he was god Chriſt *& a kinge, & that he made baptiſme, and that he made him his by a new couenant.*

This examynate alſo further ſaith, that the ſaid W. So. had ſuch ſtrength, as fiue men had much adoo to keepe him downe, duringe which time he exceeded in ſwelling, ſkriking roaring & yelling very fearefully, gnaſhig of his teeth, & foaminge at his mouth. And alſo ſaith that ſtandinge in the hall he heard a great knocking in the parlor where the boy lay, & ſuddenly

he rushed in, where he found the boy alone in his bed, lying with his face vpwards in his fit, with his mouth drawne awry, & his eyes staring, as though they would haue started out of his head. And kneeling downe to praier heard the knocking agayne vnder his knees as he thought. And in the bedd vnder the couerlet he sawe the forme & shape, as it were of fiue kytlinges in quantity, to the view of his eye. And agayne this examinate sawe the bedcloathes at the feete to shake, mooue, & leape as the leaues of an Aspen tree shaken with the wynde.

Now followeth the *Disc.* re-examynation of this deponent.

Discouerer.

M. Aldridge being asked, why heeretofore he had affirmed, that he perceaued, whilest So. was acting his tricks, the formes as it were of kitlings, vnder the couerlet that lay vpon him, the said couerlett being betwixte his eyes & them, rather then the formes of whelpes, of conneyes, of rätts &c. answereth, I thinke my so affirming did proceede of this &c. because I haue heard beefore, that certayn witches had spirits in formes of kitlings, & those formes then came to my minde. And agayne I doe not very well know, that a mans sences may be deceaued. Besides I was then very greatlye afrayde, which is a great meanes to deceaue a mans sences: being a mighty passyon, that will procure many ymaginations, & cause a man to thinke that which is but little to be greate, that which standeth, to moue: & that to be, which is not. Whereby I confesse (my great feare considered) that I might be deceaued, in affirming many things, concerning the particularities of the said So. fitts: and I verily thinke it may be true, that So. affirmeth, of making certaine motions with his fingers vnder the said couerlett, & of his knocking against the bedstock, whilest I was praying by his bedside. M. Aldridg pag 210.

Darrell.

M. Aldridge being re-examyned denyeth not, that *he sawe the formes or shapes as it were of 5. kitlings in quantity vnder the couerlet wher So. lay*: but only sheweth, why he rather tearmed or compared the saide *formes to kitlings*, then to other such like liuing creatures, as *whelps conneys, ratts &c.* occasyoned therevnto by the interrogatory propounded vnto him, except we gather the same out of the last wordes of his deposition. But be it for feare, or through the cunning of his examyner he was drawne vnawares to retract that he had before concerning this poynt deposed: was there therefore no such supernaturall accident vnder the couerlet, as the *Disc.* woulde haue men heerevppon to collect? why besides this deponent, there haue 4. others deposed to this rare accident, as hath bene declared beefore, whereof twoe at the least viz M. *Th. Gray* and *Ioane Pye* haue bene likewise re-examyned thereabouts, but we heare neither of retraction, nor yet of *qualification* thereof, whereof we may rest assured that they iterated and affirmed

affirmed the same againe vpon their re-examynation. Shall nowe the rest be periured, (as needes they must if there were no such accident) because of the traylty of one. Furthermore, doth this prooue that M. *Aldridge* hath retracted or *qualified* all that he deposed at the first, as the *Disc.* would fayne heerevppon insinuate, & haue the worlde beleue? who seeth it not to be otherwise? Yea forasmuch as in reason it cannot be but that he was further re-examyned, and that we heare of no such *qualifications*, it is thereby euident that he did not somuch as qualify that he had formerly deposed, concerning the *running, varyable swelling*, & his supernaturall strength. Therefore those two impossibilityes remayne still proued and vnretracted by M. *Aldridg* oath, and so consequently vnanswered & vnauoyded by the *Discouerer*

Discouerer.

pag 212 Tho.Hayes *Whereas Tho. Hayes deposeth before the L. Arch-Bishopp of Yorks Commissioners at Nott. that he sawe some thing runn out of W. So. legg into the other, & thence forthwith into his belly, swelling the same: insomuch that the same was much bowned vpwards: & when the same departed thence, he saw it playnly in his throate, in his tongue, and in his cheeke, neere to his eare-roote, to the quantity of the yolk of an egg, which he taking betwene his fingers, found the same to be in softnes like the yolk of an egge: Being reexamyned, he saith thus. I sawe a swelling in his cheeke, to the quantitye of the yolk of an egg, & in his throate of the same quantity: further then his throat & his face, I could not nor did see it: So. lying in his cloathes. But I sawe a stirring run downe his brest, & into his legges, without any risinge or quantity, that I could discerne, sauing in his belly, the boy at that time lyeing on his back somwhat bended.*

This swelling and running of somthinge in So. body, is one of the cheife supernaturall actions or passions, (for the Apollogy it seemeth knewe not whether to call them) that M. *Dar. & the* Narrator *doe insist vpon, for the proofe that* So. *was possessed. But if they were no other, then* M. Hayes *vpon his examynation hath deposed: there was no greate strangenes in them. It is supposed that* M. *Dar. will be very angry, to haue these supernaturall runnings so extenuated: But he must be content, for it is very agreeable to his former successe.*

Darrell.

See you how this man tryumpheth beefore the victory, yea before his aduersary once meete him in the feilds. I may very well say to him, as *Ahab* sayd to *Benhadad*: *Let not him that girdeth his harnesse,* Kings 20 11 *boast himselfe as he that put-eth it of*, To proue that *So.* hath not counterfeyted, among sundry other actions or passions to the nomber of 20 at the least, euery of which is *supernaturall*, that is such as neither can come from nature, nor art compasse, I account *the running & variable*

riable swelling which *So.* had, to be one of the chefest: *So.* (say I) had a *swelling* betweene his flesh & skynne of a variable bignesse, in some part of his body of the bignesse of an egge, in some other bigger, some lesse, swiftly running vp and downe along his body, sometimes making a stay for a quarter of an howre and sometimes lesse, in this or that part of the body. It was seene and felt (to let other parts goe) in his foote, and to remoue from toe toe, and in his forehead, & other partes of his face: his eare rootes. yea in his very tongue, and which is most of all, to thrust out his eyes extraordinarily bigge a blacknesse being sundry times vpon them for the present. Besides, beinge in the one arme it would be forthwith in the other, and so of his legges, and when it made any stay in legg or arme, as oft it did, then and duringe that time the same member was as heauy and inflexible as if it had ben iron. That such a swelling there was I proue by the depositions of 11. Two we haue hearde already, namelye M. *Aldridge*, and *M. Hayes* both preachers: the rest followe.

W. Hynds sworn & examyned saith, that at his comming vnto the said So. he did see a swelling in his neck to the bignesse of a great wallnutt, and from thence it remoued into the bone of his cheek, and there was to the bignesse of a great hasell nut: and from thence it removed into his eye & the skyn of his ey waxed black, and because this examynat had heard before that he the sayd So. did counterfeyt, he did lay his hand vpon the said swelling vpon the cheek bone, which swelling did tremble like an aspen leafe in a calm winde, & was very soft, but in that place did not charge his naturall cullor. narration dep. 3

Tho. *Westfeyld sworne and examyned saith, that vpon sunday at night being the* 6. *of* Nouember, *he saw So: hauing a great swelling vnder his left eare,, to the bignesse of a wallnutt, and from thence it remoued into the eye, where it semed not so greate, but caused a great blacknes in his eye and vpon that this examynat layd his hand and felt a certain mouing. and his ey changed into his naturall cullor ymediatly: and so changed* 8. *times betwene* 3. *and* 6. *a clock in the morning.* narration dep. 4

Ioane Py sworn and examyned saith, that So. being in his fits, she hath sene a swelling in his feet, which remoued from toe to toe, and so to his legg, and from thence in his body to to the bygnes of a 3. *penny white loaf: and so to his throat to the bignes of a ratt, and vnder his ear to the bignesse of a wal nut, and in his eye brees like a blacke clocke, and so remoued from place to place, which this examinate and others haue sensible seene, and felt.* narration dep. 6

William Langford sworne and examined saith, that vpon the 7 *of* No*vember the said So: being extreamly tormented, and toyled, and his buttons therewith opened, he sawe a risinge or swelling, in the bottome of his bellie, which to his knowledge moued the clothes: and his brest and stomake beinge* narration dep. 8

bare he saw visiblie the same rising, or swelling in bignesse of a goose egg, or a halpeny white loafe, assend vp to his brest, and so to his throate.

narr. dep. 12. *I Sterlley sworne and examined saith, that he sawe a little thinge to move in diuers parts of his body, swelling the bodye, and risinge into seueral partes of the face, to the bignes of a crab or wallnut.*

Richard Mee sworne and examined saith, that on sonday at night be-
narr. dep. 13. *ing the 6 of* Nouember, *he came, to the said So. to watch with him about 9 of the clocke at night, and found with him M. Westfeild, and others, and be twene 3. and 6. a clocke in the morninge heard a voice saying that he would haue his right eye: and then he would haue his left eye, the voyce being as he thinketh contrary to his naturall voyce. And this examinate further saith, that a day or two before, and sundrie other times this examinate did see a-swelling in his armes and legs, they being naked to the bignes of a wallnut, and remouing from place to place into his body, and that he felt it in his bel ly to the bignes of a 6. browne loafe, and that it was so heard that he could not presse it downe with his hand: which this examinate assayed to doe, by putting his hand vnder the bed clothes.*

nar. dep. 15. *I Pare sworne and examined saith, that he sawe W. Som. lie groueling vpon his face vpon the bed, and a certaine swelling or rising vnder his clot-hes to the bignes of a mouse: which remooued from place to place, to diuers partes of his body.*

I Clarke sworne and examined saith, that the clothes being taken off W
nar. dep. 16. *Som. he sawe in his breast being in his shirt, a swelling or risinge to the big-nes of a ratte, which this examinate tooke hold of: and found it as soft to his feeling as a downe pillowe, and he thinking to hold it fast, it presently avoyd ed, and then the boy said it was gone downe into his legg. And this exami nate saith, that he sawe him at sundrie times when diuers of his members, as his leggs, armes, and others were inflexible, and exceeding heauie, aboue nature, as yron.*

W. Hunt sworne and examined saith, that he did see a thing in W. So
nar. dep. 17. *fitt to the bignes of a wallnut, running in the fleshe of the said So. about his face, forhead, and eyes, and so run about his face to his eare.*

That *So.* then had such a *variable swelling* as I affirme, such as a rea sonable man will thinke, *W. So* could not counterfeite, or commaund to rune alonge in his body at his pleasure, euery on may see that will not willfully be blyndfold himselfe: neither can it be otherwise, except these 11. witnesses be periured, and with them some others, who haue since deposed the same. Now the *Disc.* thinketh to wipe all this awaye and to blind the eyes of the world, with producinge the examination of on of the 11. deponents, and boasteth as though he had answered throughlie and paid me home as touching this *swelling*, to my shame, and proueth yea *as he supposeth that I will be very angrie, to haue* these

supernaturall swellings so extenuated. The *Disc.* sure taketh me to be a verye impatient man, or els this thought woulde neuer haue entred into his hart. yet he shall see that I wil answere him without any great choller. And first I affirme that *M. Tho. Hayes* being *reexamined,* hath not retreacted that which before he deposed, nor yet quallified the same, except the *Disc.* counteth this a quallification, as I suppose he doth, that *W. So.* did then *lye in his clothes,* which in truth is a very sorrie one, or rather non at all seeing in his deposition before he had said that he saw was *vpon all saints day:* and it is well knowne that *Som.* had his clothes on the day time: And this for another, that the *boy did at that time lye on his backe, somwhat bended.* which wordes if they be *M. Hayes* his. I thinke he was contented to be stowe them on the *Disco:* and his fellow commissioners, so to be ridd of them: yet notwithstanding he deposeth vpon his *reexamination,* that he had a *swellinge in his belly,* but in other words. Indeede I confesse theire is some difference in words betwene his first and last examination, and no maruell there passing a yeare betwene them and more, and that the commissioners at this latter examination thirsted after some difference, contrarietie, retractation, or qualification, framing their interrogatories accordinglie, they are the same in substance: sauing that in the first this *swelling* is vrged a little further, he depossinge that it was *in his cheeke nere the eare root,* and *in his tongue*· and in the latter *eare roote, and tongue* are omitted: which was through *M. Hayes* his forgetfulnes, or els the *Disco.* hath purposly omitteth or conceiled them, as not seruing his purpose. ans. 1.
2. Let vs take this examination at the hucksters hand, and as the *Dis.* hath produced it, and we shall find theiris smale cause why he shoulde so boastingly say, that *ther was no great strangnes in the sweling.* Is it not very strange to see no at his owne will and pleasure, make *a swelling in his throat to the quantitie of the yelke of an egge,* which *Tho. Hayes being reexamined* deposeth? 3. But admit *M. Hayes* had vpon his *reexamination* denyed all that he had before deposed, shal that preiudice the depositions of the other 10? or were they therfore periured heerein, because he was periured? It is manifest by the *Discouerie* that *M. Aldridge Rich. Mee, Ioane Pye,* and *W. Hunt,* who haue likewise deposed to this *supernaturall swelling,* were also reexamined, but we heare not a word what these said vpon their (a) reexamynations to this *swelling:* one may therby imagine that they haue neither retracted, nor qualified the same. The constancie now of these 4 witnesses, doe much more confirme this *swelling* to haue bene in *So.* body, then the retractation of one sole witnesse, doth weaken the same, if it had bene so that he had alltogeather retracted that, which he had before deposed, as he hath not. The *Disc.* addeth the deposition of *M. Craven.* I demaunded ans. 2. ans. 3. pag. 213.

(a) nor shall not I warrante yow so longe as they mak not against Darrell.

what his said deposition doth in this chapter of reexaminations: and why he is sett amonge the *reexaminate*, seeing he was none of the 17. first deponentes, nor euer examined before. It should seeme by this and some other such like depositions of his, that he was one readie to helpe the *Disc.* at a pinch, when he stood in neede of a deposition for his purpose. And here we may note the cunning dealing of the Disc, who to make *Darrell*, seeme the more odious and to helpe out this pretended counterfeiting, (which cannot stand without such slye and filthy shifts) amonge his *reexaminants* foisteth in this examinante of his owne culling. 2. I answeare, that his said deposition is both verye false and ridiculous, seruing the *Disc.* not so much to conuince or *extenuat these supernaturall runnings*, (which he doth forsooth wonderfull soundly before) but to make way to a pretty iest of his, wherwith he desiered belike to delight his reader. *M. Darrell* (quoth he) *doe not here say, that the deuill skipped out of the boyes thigh into his pocket, and turned himselfe into a pare of gloues: the diuill may rather be thought to haue rune vp and downe in his owne cosening pate, then in the boyes bodye.*

pag 208. In like sorte and to the end aforesaid, he bringeth in *Iohn Wiggen*, who was neuer sworne and examined before, yet the *Disc.* placeth him in the ranke of the *reexaminants*. Finally, he alledgeth So. authentical testimony, which neuer faileth him: and therevpon inserteth these wordes of his owne.

Discouerer

Besides he (meaning *So.*) *Likewise setteth downe how he did make the*
pag 207. *said motions that semeth to rune in his body, in these words: I did moue first the calfe of my legg, then my knebone, which motion of the knee, will likewise make a motion or rising in the thigh. Also by drawing and stopping of my wind, my belly would stirr and shew a kind of swelling. The bunch as they tearmed it about my chest, was by the thrusting out of my breast. Likewise my secret swelling did make the end of my windpipe to mooue, and to shew greater then vsuall it is. Againe, my moouing of my Iawes one bunch was easly made in the side of my cheke neare my eare. And about the middle of of my cheke, with the end of my tonge thrust against it, these motions by practise I would make a very fast on after another, so as there might easilye seeme to be a running in my body of some thing, from place to place.*

Darrell.

I desire euery on to consider whethrr any of the children of men, admitt ther had bene no other *swelling* or motions then this beast confesseth, can mak these *motions* here specified, who can *moue the calfe of his legg*, without mouing or shaking his whole legge? and so I might proceed on to some other *motions*, 2. wher pretence is made that som *swellings* were made by *So. his tongue* specially in his face: I answeere,

that

that his *tongue* could not make that *swelling vnder his eare root*, much lesse that which was in his *forhead*, and least of all thurst out his eyes. and cause, a blacknes of them. But I demaund how he made that *sewll ing in his feete, remo vuing from toe, to toe*: it was not with his *tonge* sure he did that.

Discouerer.

The *Disc.* procedeth. *Furthermore, one Rich.* Mee *did depose before the said Commissioners, that he had sene W. Somers stand, and turne his face directly backward, not mouing his body, and that his eyes were as great as beasts eyes, and that his tongue would be thurst out of his head, to the bignes of a Calves tongue.* Pag 216. Richard Mee.

But let vs see what the said Mee *hath deposed, vpon his reexamination. Wheras I haue bene conceiued, to say and sware, as is before expressed, my meaning was & is (saith he) that he the said So. turned his face a good way towards his shoulder, & not otherwis: & likwis my meaning was, is, that his eyes were somwhat gogling out, but otherwise no more then ordinary. And thirdly my meaning was, and is, that by reason it was candle light when I saw his tongue thurst out, and by reason of my conceit of the strangnes of So. troubles, before I saw him: his tongue being thrust out, it seemed somwhat bigger, then if So. had bene well, I should haue thought it to haue bene.*

Darrell.

Rich. Mee did depose to about 11 seuerall things, non of which can possiblie be done by art, as appeareth by his deposition in print: dep. 13. now being reexamied & I trust of them all, he hath only minsed that he said of the bignes of *So. eyes & tongue & turning of his face directly backward*: which we regard not at all, as beig of no such momēt: doth the *Disco.* thinke by this trifling of his, that he hath answeared all that *Bich. Mee* hath deposed concerning *So.*? he hath done nothing lesse. Mee his reexamination sheeweth some little frailtie, but overthroweth not his first deposition. Yea his relenting no more, (all circumstan ces considered) doth rather strengthen his former depositiō, then his qualification weaken it. And this I say of *Rich. Mee*, is to be vuderstod likewise of *Ioane Pye*: whose deposition contayning in it 14. impossible things to be done by *So.* or any sonne of Adam. the *Disc.* answeareth, Ioane Pye, with telling vs she was reexamined, and of her qualifiyng vpon her re examinatiō one (a) sole impossibility of the 14. But he must know (as pag 216 is aforsaide) that besides these haue not retracted theire first depositions, sundrie others also togeather with them haue deposed the same thinges: which their retractation, much lesse these sory qualifications of theirs can not conuince or disproue. And here we may againe obserue the deceite of the *Disc.* who mentioning scarclye the 10. part of *Rich. Mee* and 20. of *Ioane Pies* depositions, pretendeth to the ignora nte

nte reader, as though he had set downe all that they at the first time deposed· with their full answears at their reexaminations. Besides the formers, the *Disc.* produceth *Henry Nussey Rich. Newton* and *Wil. Hunt*: who hauing before deposed, the two first to *Som. speaking with his mouth* wide open, the third *with his mouth shut close*: being reexamined, Henry Nussey hath qualified, the other two retracted or denied, that the had before deposed, if the *Disc.* haue set downe their reexaminations truly: This periurie of theirs, the *Disc.* calleth the *qualifiing of their former depositions, & interpretations of their meaning*. But if men may be admitted so to expound theire owne wordes, we shall neuer haue any periured, nor punished for periurie to the end of the world: notwithstanding I answeare: Seeing the Commissioners that examined, did (as I am informed and doe verilie beleiue) threaten their examinats sometimes with hauing them before the *L.* of *London*, somtimes with imprisonment, & before their eyes commaunded *Henry Butler* by name to prison: it is no maruell though amonge many, some fraile men were found, that would rather relent either in part or in whole, from that which in their consciencs they knew to be true, then hazard and in danger themselues they knewe not to what punishment and trouble. Stronger men then they haue done as much in the like case: we all know how shamfully that notable Apostle of our sauiour *Peter* another manner of man then any of our examinats, for feare denyed that he knew the *Lord*, and that with an oath, or execration. It is no strange thinge then for our reexaminats (weake and infirme men as they were) to haue shruncke and relented, had it bene further then this. 2. Let the very enimyes Iudge whether voluntarie oathes, wher no profite or feare of evill in the world was like to come vnto the deponents theirby, or oathes compassed partlie with flaterie and other cuninge dealinge, partlye with terrors and threats (as is notoriouslye knowne) be more like to be true. 3. Those which haue relented are but few, and can not therfore in any reason preiudice that which the rest being many haue deposed: which is abundandlye sufficient to cleare the cause from counterfeting: and that we disire may be answered: offering to make vp the number of these few pety reuolters (2 or 3. excepted,) with a supplie and advantage if we may be suffered 4. It is to be supposed that if the reexaminations were (o) seene, it would appeare that more is confirmed, then extenuated.

Henry Nussey. Rich. Newton VVilliam Hunt pag 214 & 217.

pag 211.

(o) and therfore it is wisdome to kepe them close: and noe maruill though I could get no coppie of them, as by law I should haue had.

Discouerer

These were the cheife poynts, which seemed most strang in the said depositions, taken at Nott wherupon it was thought good to haue the said witnesses examined. And how they qualifie their former words, you see it apparant.

pag 218.

 Darrell.

These (saith he) *were the cheif poynts. vz.. the runing swelling, speaking with his mouth wide open*, at other times *close shut, the turning of his face directly backward, his eyes* being *as great as beast eyes, and tongue of the bignes of a Calues tongue, his body doubled, his head betwene his leggs:* for not on more then these hath the *Disc.* named. I answere, that ther are sundrie other *poynts* besides, and amonge those some not inferiour to them, which the *Disco.* doth not once name or touch in this his Chapter of reexaminations, much lesse returne an answer vnto them: *In the said depositions taken at Nottingham*, it was also deposed.

1. That somtimes his legges, somtimes his armes, were heavie and inflexible like yron. deposed by *Iohn Strelley, artic.* 12. *Ioane Pye artc.* 6.

2. That *W. So.* had such extraordinarie strength, that somtimes 3. 4. 5. 6 or more were scarse able to rule him. deposed by *Rob. Aldridg artic.* 2. *Ioane Pye, art.* 6. *Iohn Wood, art.* 11. *Iohn Strelley, art.* 12. *Richa,d Mee art.* 13. *William Langford. artic.* 9.

3. when 4. or 5. sturgled with him, (sometimes for an hower toge ther) so as they were throughlie wearied, he did not sweate, pante, or change colour. deposed by *Wil. Langford art.* 9. *Richard Mee arti.* 13. *Iohn Wood artic.* 11.

4. He wallowed, gnashed with his teeth and foamed at his mouth excessiulie deposed by *Robert Aldridg artic.* 2. *Wil. Aldred art.* 5. *Iohn Strelley art.* 12. *Rich.* Mee *art.* 13. *Will. Langford arti.* 9.

5. His face and mouth fearefully distorted, one lippe towardes one eare, another towards another: deposed by *VVilliam Aldred arti.* 5. *Ioane Pye arti.* 6. *Richard* Mee *artic.* 13.

6. His body plucked round vpon an heape like a browne loafe: & so rowled, he was cast vp like a ball from the bed 3 or 4 times to gei ther, halfe a yard hie. deposed by *Ioane Pye, artic.* 6.

7: Being cast into the fire (where he laye with his hand in the fire not burned) somtimes against the walls & iron barrs of the chimney, with great violence, he receiued no apperance of hurt at all. deposed by *Ioane Pye art.* 6. *Iohn Strelley art.* 12 *Rich.* Mee *art.* 13.

8. He told of diuers things done in his absence, without notice gi ven by any person, deposedd by *Elizabeth* Milward *art.* 14. *Ioane Pye. artic.* 6.

9. In his fits strange smelles were in the place where he lay, some times like brimstone, somtimes very sweete. deposed by *Ioane Pye artic.* 6 *Richard* Mee, *artic.* 13.

10. A strange knocking percieued about his bed, in his fitts: both his feete & hands being held vnmoueable. deposed by *Rob Alured art.* 2. *Ioane Pye art.* 6. *Eliza.* M*ilward art.* 14. *Iohn Pare art.* 15.

11. He did crie hideously, somtimes like a Bull, beare, swine, and in a smale voyce vnpossible to be counterfeited: deposed by *Willam Langford arti.9.* *Robert Aldrdg arti.2.* *Rich.*Mee *arti.*13.

12. His legge would be crooked with his falles, and coulde not be strightened. deposed by *Rich.*Mee *art.*13. *Tho.Haies arti.*1.

13. In his fites his pulses and temples did not beate. deposed by *VVilliam* Langford, *a Chirurgian arti.9.*

14. His eyes was blacke and chaunged colour in his fites, deposed by *VVilliam Hinde arti.3.* *Tho. VVestfeild arti* 4. *Rich.* Mee *art.*13.

15. He lay for an hower as one dead: cold as Ice, his face and handes blacke, no breath being perceiued to come from him. deposed by *Ioane Pye art.6.* *Eliza.*Milwarde *article.*14.

These *poynts,* are contained *in the* aforesaid *depositions, and seemed most strang,* as well as the former mentioned by the *Discouerer,* and if euer either the *Bishop* or his *Chaplaine* doe pleade for the diuill againe, the must needs returne vs answere vnto these or els theydoe but tifle say nothing. Secondly, he shall doe well to make known to the world, what M. *Aldridge,* M. *Hayes, Rich.*Mee, Ioane Pye, and the other reexaminats did say beinge reexamined to the other *poynts* they had before deposed. In the meane season euery child may see, that the *Dis.* hath not performed that he professeth to doe in the title of this chapter. vz. to make it playne, *that vpon the reexamination of my owne witnesses* (as he calleth them) *it falleth out, that the bodily actions of So. in his fitts, were not extraordinarie,* seeing he hath not so much as named (c) 15. of them, and if I should graunt him that those bodily *actions* (or passiones) of *So.* which he mentioneth, were not *extraordinary* (for which he saith very little, and proueth full silily) yet ther is enought besides to make it manifest and apparant to the world that it was imposible for *Somers* to haue counterfeited.

(c) neither was it wisdome to name them, seeinge they must needs haue marred the fashion of all the supposed counterfeiting.

And whereas it pleaseth him to speake so indefinitly, and to saye that *The saide witnesses were examined,* closly and cuningly theirby implieing as if they had bene all examined, & so it seemeth would faine haue his reader conceiue and be perswaded, wherevpon also: (doubtles) it cometh to passe, that he neuer mentioneth neither the number of the first deponents, nor of the reexaminats: we are to vnderstand, that vpon the 20. of March 97. before the 12. Commissioners mentioned in the begining of this chapter, there were 17. witnesses examined, whose names are confusedly sett downe before: with the principall thinges they deposed. Synce which time there haue bene sundrie of the said deponents by the *Dis.* and other of his colleges reexamined: but how many I knowe not, and he himselfe mentioneth onely but seauen with their qualifications: thinkinge by this maske &

vizard of a reexamination, though he bring in but a few, and of the meaneſt of the thinges depoſed, ſuppreſſing and ſilencing the reſt of the rare accidents depoſed, together with many deponents, to carrie away the cauſe as it were in a cloud, and to dazel mens eyes and make them beleeue, that all the depoſitions (*wherin* I *and my fellowes doe ſo greatlie trihumph*) are fully anſwered, confuted, and ouerthrowne. But we muſt not forgett, that of the 17. tenne of them haue either not bene reexamined at all, or els being reexamined haue reſiſted all their temptationes, threats, and allurements, and doe through gods mercy continue ſtedfaſt and vnmouable: vpon the teſtimonie of which witneſſes (with many more) (a) this truth, I meaine, *the impoſſibilitie of Somers counterfeiting* doth relye and ſtand ſo ſure, that the world is not able to remoue it: For if in the mouth of 2: or 3. witneſſes a truth by the ordinance of god is to ſtand, and everie controuerſie to be deſided: how much more then is this truth to ſtand ſteadfaſt, and controuerſie to be ended, even by the Lords owne ordinance, in the mouth of ten times 3. witneſſes or theire abouts

(a) for beſides theſe 17. theire haue bene ſince by the *Biſhope* & his commiſſioners about 13. more depoſed, which haue witneſſed by *Somers* many thinges vnpoſſible to be counterfeite.

FINIS.

THE FOVRTH BOOKE

The impoſſibilitie of *Som.* counterfeiting beinge manifeſt enough by the laſt chapter, in the eyes of any vnpartiall and indifferent iudge, were ther nothing els ſaid, nor to be ſaid, then theiris allready ſaid: I thinke it ſhallbe wiſdome to vſe few words more concerninge the ſame. Beſides, I am afrayd the reader is wearye in turninge over ſuch patched and rediculous ſtuffe as this, when my ſelfe am not litle greiued to ſee my time (which ought to be more pretious to me thē the gold of ophir) thus vainly and idlie conſumed, in turnninge and rakinge vp ſuch filthy and vnſaurie dunge, and were it not that I am perſwaded that the Lord hath called me heerevnto, both for the defence of mine owne innocency, and ſpeciallye the ſetting forth of that wonderfull worke of his, which wretched & vngodly men doe ſeeke by allmeanes to deface, I would in that regard haue buryed all in ſilence

lence longe agoe. For these causes (most christian reader) albeit I purpose (by thy patience & gods assistance) to make the case more cleare and playne vnto thee in that which remaineth to be answered of the obiections & surmisses of the *Discouerer*: yet will I theirin be as brefe as possible I can, and as the vnreasonablenes of the aduersarie wil giue me leaue: the rather in that whatsoeuer he coineth and breatheth out against the cause rather then me heereafter, cometh out of the very same forge and shope with the former, wherof I am content to make thy selfe Iudge in the pervsall.

OF CHAP. 1.

Discouerer.

How M. Dar. laboured from time to time, to make those thinges that So. did, & were but very toyes, to be thought both strang & extraordinary.

Darrell.

VVhether the thinges deposed to be done by *Som.* (done indede by the Diuell) were *very toyes* and nothing strange *and extraordinary* in them: and further whether the things done by *So.* were such as he did or could doe of himselfe. and so argue a counterfeitinge, or whether the did passe his reach, skill, and power and so argue a supernaturall power, namly the power of the diuell within him, let the christian reader himselfe Iudge by my answere to the last chapter.

OF CHAP. 2.

Discoucrer

pag. 225. *How M. Dar. would not suffer as nere as he could any to deale with So. in his fitts, to try whether he were senselesse or dissembled.*

Darrell.

The ground of this chapter is this assertion fathered vppon me: vz. that *Som.* or whosoeuer is possessed is senselesse in all theire fites: wherevnto I haue sufficiently answered in my answere to the 3. chapter of the 2. booke.

OF CHAP. 3.

How M. Dar. indeuoured to excuse So. when he was taken short, and did such toyes, as did argue him sufficiently to be a counterfeit.

Discoucrer.

pag. 233. It is obiected that his *foaming* came from *a peece of blacke lead* he had in his mouth. I *put (saith Somers) a peece of blacke lead into my mouth, that therby I might foame in more abundant manner.*

Darrell.

ans. 1. It is true that one a time he had a litle *blacke lead in his mouth*, but (as I verily take it) he did not then foame, as partly appeareth by *Edmond Garlands* deposition, (following) who was then present. But be it that he did: his *foaming* came not, nor was because of the said *blacke*

leade

lead: for then another puting *blacke lead* into his mouth, ſhall theirby be made able to *foame* alſo which I thinke non of vnderſtandinge will affirme: and triall therof may ſoone be made: 3 we ſpeake of *a foming* in the time of his firſt poſſeſſion, now foaming, and then foaming, ſpecially in great abundance the day of his diſpoſſeſſion: and this *blacke lead* from whence his foaming ſhould come, he had onely once in his mouth, when he was at *Garlands* houſe, as is plaine by the depoſitions concerning the ſame, which was almoſt 20. weekes after the foaming wee ſpeake off. Now although *blacke lead* may peradventure haue ſuch an odd myſticall qualitie as is pretended, yet it could not (ſure) cauſe him to foame, ſo long and ſo many weekes before he had it. For theiris no body that depoſeh to any *blacke lead*: then and if he had had any we ſhould no doubt haue heard of it: nay *So.* himſelfe depoſeth no ſuch thinge: but by this depoſition we may rather coniecture, that if the diuell cauſed not his *foaming*, but himſelfe, then it came by *rolling a ſtone or ſoape in his mouth*, for ſo ſaith he I taught him to doe, that he might *the better foame*, But how doth the *Diſc.* proue that *So.* *foaming* came of *blacke lead*? beſides *So.* teſtimonie, by the the teſtimonie: by the depoſitions of two witneſſes. I*n one fitte* I *ſaw W: Som.* (ſaith *Edmond* Carland) *froath at the mouth very much, ſo as the foame roaped downe into his necke: and at on time* I *found a peece of blacke lead in his mouth*. He doth not ſay, and at the ſame time, vz. that he foamed, I *found a peece et*: but, *and at one time* I *found et*: meaninge, another time. So that by this depoſition it ſhould ſeeme, that *Somers foamed* not when the *blacke lead was in his mouth*. From hence then we can no more conclude that *So. foaming* came from *this peece of blacke lead in his mouth*, then from the morſels of bread, and gobbetes of fleſhe, which he likwiſe hath had in his mouth. But *George Richardſon* depoſeth more fully: I*n a fitt he foamed* (ſaith he) *excedingly, and* I *hercing a kind of grating of ſome what betwixt his teeth, tould Garland the boyes keeper: wherupon Garland taking him by the heaire of the head, and* I *by his mouth, we ſhooke out of his mouth a peece of blacke lead.* Pag 233. pag. 233.

Darrell.

I will not ſtand heare to ſhew the faſhod of mans depoſition, but onely I aſke, what and if *So.* inſtead of the *black lead*, had in his mouth a ſtone, or pine? had the ſame cauſed his *foaming* both at that time, & longe before? For I doubt not but that either of theſe hath as well that vertue and workinge quallitie in it as *blacke lead* hath: I am trulye aſhamed to vſe ſo many wordes a bout that which deſerueth rather to be laughed at, then anſwered: but the folly of theſe who beleeiuinge this haue in good earneſt obiected it againſt me, as a matter of moment, hath thus farr conſtrained me.

OF

OF CHAP. 4.

Discouerer

pag 23.5 *How contrary to M: Darr: assertion, Somer, had his senses and vnderstanding in his fitts.*

Darrell:

In my answere to the 8 chap: of my 2 booke, I haue shewed, that howsoeuer Sathan doth (no doubt) ordinarilie depriue those he possesseth in their fites, of their internall and externall senses, yet not allwayes, but can and doth by his slyghts so order the matter, as that the possessed haue many times their senses & vnderstanding in as good measure as those that are not possessed, a thinge that I haue allwayes held, and neuer sence I came to any iudgment affirmed the contrarie. Vnlesse therfore the *Disc.* had proued that *So: in all his fits had his perfecte sences and vnderstanding*, (which he neither doth nor by any possibilitie can doe) he saith nothing at all against my assertion, but fighteth with his owne shadow, & confuteth a forgerie of his owne, which he faslye chargeth vpon me.

OF CHAP. 5:

Discouerer:

pag 238. *Of the motions and knockings which were heard and sene about Somers in his fitts, that they were done and made by himselfe, and were not as M: Darr. hath reported, extraordinarie or supernaturall.*

Darrell

This is answered before in my answeare to the 4 chap: of the second booke: and many in a word be answeared againe: that all that is their and here obiected is false, absurde, and ridiculous, as hath allreadye bene shewed.

OF CHAP: 6

How Somers casting himselfe into the fire, was voluntary, and no extraordinary matter, as M. Darrell hath pretended.

Discouerer

pag 242. *Because the words of casting into the fire (quoth So.) doth seme to import much: First I say, that the fires in my Mistris house, and then afterwards in my father in laws, were but very smale, made of flat coales, and so compassed at the ends and foreparte with barrs of iron, that except I should haue thrust my selfe betwixt the sayd barres, and the wall, or had thrust my fingers betwixt the barrs, I could not in any wise haue cast my selfe into the fire: But I confesse that M: Dar. hauing told me out of S. Marke, and likewise hauing straightlie warned such as keept me in my supposed fitts, that they should be very carfull to looke vnto me: I did cast my selfe now & then into the Chimney, or vpon the yrons or grates.*

Darrell.

Concerning this poynt *Ioane Pie* hath deposed thus *On Allhalow even at noone, or their abouts I with sundry others, being with VVilliam Somers, he was sitting in a chaire about two yards from the fire side, and sud denly was cast towards the fire, his head lighting vpon the iron that keept vp the fire, and one of his hands in the fire: and they being 3 or 4 taking him vp to saue him from burning, they could not set him in the chaire again: for his leggs were so bowed as they all could not streight them, and he so heavie, as they could scarce lift him. and that neither his head, haire, nor a ny part of his body was hurt or burned by the fire.* narration de.

And M. Iohn Strelley after this manner: *He was on a sudden cast in to the fire in the presence of all: and suddenly taken out without any hurt to him by the fire, being of waight as a foresaide.* deP. 12.

And *Rich. Mee* thus: *And the said Som. would be violently cast into the the fire,, standing from the fire a yarde and halfe off, and none of his clothes burnt or heare singed.* dep. 13.

Let now the reader chuse, whether he will beleiue this beast of *England*, or these 3. vpon their oathes, and many other affirming, and rea die to depose the same, and more then this. And where he saith, that I *straightly warned such as keept him that they should be carfull to looke vn to him:* how can this posible be true, seeinge he was cast into the fire, before (a) I came to *Nottingham* as appeareth by the deposition of *Ioane Pye* which also *Hugh Wilson* made knowne vnto me at *Ashbye*, when he came to me their for my repiare to *So.* at *Nott.* as he and som of my owne familie can witnes. And where he confesseth, that *he cast himselfe vpon the yrons or grats:* it should seeme that as the *fires were ve ry small* (for sooth) *and made of flate coales*, so the *yrons or grates* by me anes therof were not hoat neither, els the would sure haue burnt him.

(a) then blush for shame you that plead for *Somers*.

Discouerer

Ouer and besides *So.* deposition the *Disc.* produceth two others· wherof one deposeth that on a time he *clapt his buttockes vpon the fire*, the other, that he *fell downe with his shoulders on the fyre*. M. Barnard

But he was oft cast into the fire. so that his being cast at two seuerall times as is saide, if that were so, letteth not but that at other times he might be so cast, as that some bare part of his body laye in the fire: yea it is directly deposed by *Ioane Pye* of one time, and before the *Bishop of London* (as I take it) by *Edm. Garland* of another time and place, that his bare hand laye in the fire, and for some little space as appear- eth by the circumstances, and yet was not burned. And ther are sun- drie ready to depose, that at another time and place in the presence of many, he was throwne on his face into the middest of a hoat & great fyre, his face bareinge downe the hoat coales that lyinge thus with a lynine cap on his head *Mary Couper* his sister snatched at him, plucke

James Alwood

away the cap, and left face and barehead in the fyre: And yet behould no face burned, nor heaire singed thereby.

OF CHAP. 7.

Discouerer

Of So pretended strength and weight in his fitts, that contrary to M. Dar. and his frends reports, ther was nothing extraordinarie in them.

pag 244

Darrell

So. say I had such extraordinarie and supernaturall strength, that 3 somtimes 4. 5. 6. or moe, were scarce able to rule him, though they had him at great advantag: as lying flatt vpon the ground, or vpon a bed, (yea a lowe trundle bed) or tyed fast to a chaire 3. men for an houre or their abouts striuing with him, though they swet and were in a manner breathles, and theirby forced to giue place to others: yet did he not so much as *chang his colour, or pant*, nay he was scarcely perceiued to *draw his winde*, as is deposed *ergo, So*. is no (c) counterfeite. For no man can adde to his strength by counterfeiting.

(c) answere this argument or els yeald to the truth.

Discouerer

The *Disc*. now telleth vs that his *strength was not extraordinary*, And he proueth it first by *So*. ridiculous deposition, then bythe depositions of 7. others.

pag 245

Somtimes saith *Ed. Garland* a man that hath had great triall of *Som*. supernatuarll strength) *Somers strength was but ordinarie* And againe, I *found him often of easie strength*.

Darrell

VVhy this leteth not but that at some other times in some of his fitts, he was of *extraordinarie streugth*: And this I doubt not but that *Garland* did at the same time depose, though we here nothing of it. Yea his very words insinuat no lesse. The other sixe depose that they aparte *prouing his strength, found it to be but ordinarie*. I doe not say neither euer did, that *So*. in all his fitts was of *extraordinarie strength*, for then indeede *Garland* and the other sixe had deposed materially: but of such strength in some of them he was without all question and cōtradiction. He foamed we saye, he wallowed we say, he was cast into the fyre we say, etc. Yea wee say not that he foamed, or wallowed, he was cast into the fire in all and euery of his fittes, but that in some of them and at sundrie times he was evidently seene to be thus strangly and extraordinarily visited. And presuppose that vpon the apprehention of alewde person for some fellonious acte, 3 or 4. honest substantiall men should bring in euidence, that such a day and time they saw the partie breakinge vp his neighbours house and takinge away his goods: were not this euidence sufficient in law and reason to convince the fellon, because that at some other time or times, other his good

frends

frendes did see him sitting in his chaire and reading of a booke? For this is truly the *Disc.* manner of reasoninge in this case, to bleare the eyes of the world with, and to proue this counterfeiting if he coulde. *Somtimes* (forsooth) *Somers strength was but ordinarie*: and *Somtimes* or *often* (saith another) I *found him but of easie strength*: *ergo Som. strength was not extraordinarie*, as *Darrell* affirmeth. In like manner he argueth before: one a time saith on, *Som. clapt his buttocks on the fire*: another, *he fell downe with his shoulders on the fire, ergo So. was neuer cast into the fire, his face, or bare hands being in the fire, and he not burned.*

OF CHAP. 8.

Discouerer

So. knowledge in his fits was not extraordinarie as M. Dar. and his frendes haue falslye pretended: neither could he speake Greeke, Hebrew, or Latine, *otherwise then he had learned.*

Darrell

That his *knowledge was extraordinarie*, I trust it is elswhere in the historie made manifest. Against it nothing is obiected worthy the answe ring. But alas poore *Somers* himselfe) who neuer fayleth the *Disc.* at a pinch) he good soule like an honest youth is as euery hand whyle so here brought vpon the stage to patch out this desperat cause, and to depose at large: now wheras to this end I haue alleadged that he (a boy scarcely vnderstanding one article of the Creeddid expound the Creed by the space of an houre togeither or their abouts, (a thing acknowledged by two of the *Discouerers* owne witnesses) this is handsomly shadowed, glozed vpon and daubed ouer in these words: *that he was in some sort enabled so to doe, by reason that almost euery minister, that came vnto him, had interpreted the Articles of the Creed diuers times vnto him.* It had bene good and a most equall and indifferent course (seeing *So.* is knowne to be an impudent lying wretch) for the strengthening of this glozing deposition, so vnlikly to be true, to haue had these ministers knowne, and ther names, that did thus *enable* and instruct *Som. in the articles of the Creede*: or at least the depositions of som e of those who were then present would then haue bene taken. It had bene no heard matter for the Commissioners to haue sifted out this vpon the taking of the depositions, if it had pleased them, seeing it is deposed (you see) that thes *Ministers haue interpreted vnto him the articles of the Creed diuers times* and that in the time of this his trouble he was se lome or neuer alone. But admitt that such a course were taken by I know not how many *ministers* visitinge him in his sicknes, (a thing that I suppose no man of vnderstanding will easily beleiue) yet it is a question whether *So.* were of himselfe able to lay vp so much, as somtimes he deliuered.

OF CHAP. 9.

There was no impossibility in So. fites as M. Dar. and his frendes haue fully pretended.

Discouerer

This the *Disc.* proueth by no lesse then 10. depositions. *Now I consider without feare* (saith Robert Couper) *what thinges the boy did in his fitts: I thinke any other of his nimblenes and capacitie may doe the like.*

Darrell

Robert Cooper being present at *So.* dispossession, with teares confessed his sinnes before vs all, being some 150. If at that time he though *So.* counterfeited, then those teares of his and confession were hipocriticall. The truth is that oppressed with *feare*, vpon the fearefull sight he then beheld, he shed those teares and made that confession: as the men of *Ephesus* did vpon the report only of the like worke of Satan: but being now without that feare, as himselfe confesseth, his mind or iudgment as it shoulde seeme is cleane altered, as by this and other wretched depositions of his appeareth.

Discouerer

pag 256 I *was oft* (quoth George Richardson) *with the boy in his fittes, and could neuer see any thing done by him, but* I *could doe the like.*

Darrell

George Richardson pag 233. deposeth that he saw *So.* in a fitte, wherin *he foamed exceedingly.* Now I thinke he can not do the like, though he put a peace of blacke lead into his mouth to helpe him, as he saith *So.* then did. And where he saith he was *oft* with him, I spppose his *oft times*, were not aboue 2 or 3 times.

Discouerer.

pag. 256. *Seeing So. in his fitts* (saith M. Aldred) *the fift of Nouember, heauinge vp his belly, drawing his mouth towards his eares: scriching, et*, I *departed away perswaded that he was a counterfeite, and that he did nothing, but that a boy naughtely disposed might doe as well as he.*

Darrell

But I would faine know what M. *Aldred* did thinke vpon the 7 of Nouember, vpon which day he preached at *So.* dispossession, and in his prayer confessed his sinnes with teares, on which morning also he said to some, that the said night his sleepe departed from him, vpon that he beheld the euening before in *Som.* as also what he thought of *Som.* when he was first deposed before the 12. Commissioners. It may be their are many thousands in this kingdome which somtimes thought *So. to be a counterfeite* who now see & confesse that it is vnpossible it should be so: this therfore is nothing to the purpose nor at all

a gainst

gainst me that *M. Aldred* hath deposed. For albeit the 5 of Nouember he speaketh of he might Imagine those few actions of the boy to be counterfeite, yet this letteth not but that at other times both after and before vpon the sight of other more strange and fearefull accidents, he might be of an other mind. And thus (but for breuities sake) could I particulerly answeare and avoyde all these depositions of the *Discouerer*.

Discouerer.

pag 257.

I *neuer did see any thing that So. did, to make me to thinke that it was supernaturall*: saith Nich. Shepheard. and M. Craven, I *did not see him doe any thing which another boy might not easilie haue performed*. And M. Foster, I *saw nothing but it might be counterfeited*. and M Pare: I *could not perceiue any extraordinary thing to be done by the boy, but what any other might well haue done*: And M VVallis, I *could not perceiue any such strangnes in the thinges I saw the boy doe*, and Iames Alwood: *vpon the 5 of Nouember at night*: I *obserued that any body naughtily disposed, might haue done the same*. And lastly saith Rich. Newton: I *neuer saw Somers doe any thing, but that a boy of his yeares might easilie doe.*

Alow that all those & a duzen more say true vz. that they neuer sawe &c. no did Iohn a Stile nor Ihon a Noks they are all wee see in the negatiue. therfore 2 honest men in the affirmitiue crase and confound them all.

Darrell.

ansr.

Because these men were either blind, or seeing would not see, shall wee therfore put out the eyes of others, of the 17 deposed first, and of sundrie others deposed since: as also of hundreds besides readie to depose the same, if they were therunto called by authoritie? All men are not like to *Peter* and Iohn who said vnto the faces of the hie prists and Elders, *that they could not but speake the things which they had seene & heard*. 2 wher almost al thes 10 witneses which saw *So*. in many fits depose, that they *themselues could do the like*, others, that *any body might doe the same*, yea *easily*: how can it be but that they be periured if they haue so deposed indeede? for their be almost 30 which haue deposed to about 20 thinges impossible to be done by any naturall or artificiall power. Besids, by the depositions of *So*. & others deposed & examined by the *B*: and the *Disc*, and alledged in this booke to proue counterfeiting, and so by the *Discouerie* it selfe, it is manifest, that it is not so very easie a matter for one, much lesse for *any body naughtily disposed*, *to doe the same So. did. Seven came to carrie me (saith Somers) whom, as I thinke, I did very much trouble: wherevpon it was giuen out, that I was so heavie in my fittes as 7 were scarce able to carie me*. By this reporte it should seeme that 7 could hardly carry him, not because of his strugling, and yet euery boye can not so struggle, but for the exceedinge great *weaight* of his body (which is by some deposed) whervpon this report did rise. It is also confessed and deposed, that he made *his belly to swell* and did *hide his tongue* vz: so as no parcell of it could be seene

act. 4. 20.

pag. 180. & 181.

with a candle, for not longe before and in the presence of the *Maior* with some 50 others, his mouth was by 12 persons or their aboutes looked into with a candle, but no tongue nor parcell therof was their to be seene, saue the roote in his throate: Againe, *Som: thrust his tonge backwarde into his throate, speake with his mouth wyde open, pricked with pinnes, endured it, foamed exceedingly, that the foame ran downe on both the sides of his mouth, and about his chinne, & roaped downe into his necke*: These thinges (confessed by the *Disco.* himselfe and the frendes of counterfeiting, yea deposed by his owne deponents,) can not *any body naughtely disposed easily doe*: yea hereby it is euidēt that *no body* can by art doe the like, and theirfore *So*: hath not counterfeited. Let the *Disc.* then and frendes of counterfeiting be iudged out of there owne mouthes. And this is the 12. time the *Discouerer* is convinced by his *Discouery*, Before we haue hearde that the *Disc.* in his *Discouerie* hath discouered my innocencye: & heere we playnly see that he hath done as much for the cause it selfe. Yf now hereby the impossibilitie of *So.* counterfeitiug doe appeare: how much more, when herevnto we shall add the rare and supernaturall accidents mentioned in my answeare to the last chapter of the third booke.

pag 23.5
pag 215.
pag 201.
pag 233.
pag 189.
pag 233.

Discouerer

pag 257.

Whether these depositions will satisfie M. Dar. and his frends, it may be doubted, but to any reasonable men they will be sufficient, to shew the vanitie of the foresaid pretended impossibilities.

Darrell

The *Disc.* may now be out of doubt, that *these* his *depositions* doe not *satissie me*, as also why: neither doe they or can they satissie I trust *any reasonable men*, but must needes appeare vnto them to be as generally vaine & friuolous, so most of them manifestly false, & the deponēts plainly periured, if they haue so deposed. Farr therfore are they from *shewing* any *vanitie* in *the aforesaid impossibilities*, witnessed by a cloud of witnesses. And thus is this supposed *vanitie of the aforesaid impossibilities* quite ouerthrowne, & made lighter then vanitie it selfe.

OF CHAP. 10.

How contrarie to M. Dar. and his frends assertions, W. So. was accounted by many in Nottingham, for a dissembler, from the time that he begane his practises there, vntill he coufessed the same himselfe.

Discouerer

pag 259.
Tho. Porter
Rob. Cooper
Ed Garland
M Barnard

This he proueth by sundrie depositions. One deposeth, I *told M. Dar. it was reported, that the boy did counterfeite.* Another, *I did verilie thinke that he did but dissemble.* A third, *many still hold opinion, that the boy did dissemle.* A fourth, I *thinke that So. dissembled*: and thus doe 3. moe depose.

Darrell

The *people* of the Iewes ſaid of Chriſt, that *he was aglutton* and *a drinker of wine,* and that *he had a diuill*: yea the phariſes ſaid of him, that he was aconiurer, *caſting out deuils, through Belzebub the Prince of deuils.* And yet behold there was neuer any thinge more falſe. Many, yea generally all the people of the *Iewes* did thinke and report, that *the diſciples did ſteale Ieſus away by night, whiles the ſoulders ſleept*: and I warrant you, had the *hie preiſts,* (who rayſed vp this ſlaunder of the reſurrection of Chriſt) ſent forth Commiſſioners, enow would haue depoſed the ſame. and yet loe exceeding falſe: yea not only ſo, but abhorring to common ſenſe. For what more abſurd and ſenſeles thinge can be vttered, then that which the ſouldires affirmed, that *while they ſleept, his diſciples ſtole him away?* yf Chrſt was gone *while the ſouldiers ſleept,* as they reported, and was generally beleeued, *a monge the Iewes* how knewe the ſouldiers that the diſciples ſtole him away? and whether he raiſed vp himſelfe, and went away yea or no, as his diſciples affirmed? Thus we ſee theris nothing ſo falſe and abſurd, ſpecially if it be againſt the glory of god, and the good of his church, but if Sathan once gette any to giue it out in ſpeach, many will beleiue it, and report it. Even ſo albeit it be palpable falſe, abhorring from reaſon and ſenſe and vtterly impoſſible to be true, that *Som.* did counterfeit, yet not withſtanding it may be beleiued, reported, and depoſed by many. So in conſiderate and *fooliſh is man to beleiue euery thing.* This the old ſerpent hath in long experience knowne to be true, & that therby yea by nothing more he hath in all ages preuailed greatly againſt the Lord, and his ſervants. Otherwiſe he would neuer ſpread abroade ſo manifeſt ſlaunders as vnceſſantly he doth. And as generally in other caſes he doth thus without faile, & euer will: ſo hath he done in theſe particuler workes of god, whereof my ſelſe haue bene a witnes. *Kath. Wright* was no ſooner diſpoſſeſſed, but preſently the deuill raiſed vp one *Beckingham* an old man in the miniſtrie, and a kinde of preacher, to ſay that ſhe had the falling ſicknes: and yet the man neuer ſaw her vntill her diſpoſſeſſion. *Darling* being diſpoſſeſſed, Sathan ſtirred vp one *Edward Baker* to ſay that he counterfeited, and others to report that he was helped by a witch of *Staphenhil.* when the 7. in *Lancaſhire* were deliuered from Sathan, the papiſts gaue it out and ſpread it abroad that I was a Coniurer, in ſo much as *M. Dickons* writtinge vnto me thereof, aduiſed me to come to *Mancheſter,* and openly in the pulpit to cleare my ſelfe of that ſlaunder. Neither doe I doubt but that the ſame is noyſed among them vntill this day. For ſince my im priſonment *I* vnderſtand by writing, that they report their, that I did put the deuill into them all, the very ſame words alſo haue ſundry of them ſaid to my face in priſon. And they papiſtes at they *Clinke* open ly and a loud haue called my beloued brother *M. More,* who ioyned

math. 11. 19. Iohn 7. 20. math. 9. 34. and 12 24. math. 28, 13. 15 prou. 14. 16.

with me in the ſame worke, (and in regard theirof hath bene my fellow in bondes) *Coniurer*. In like ſorte when the deuill was caſt out of *Somers*, he had ſome at hand to ſay that he counterfeited: yea ceaſed not vntill by himſelfe and his inſtruments, he had not onely drawne the boy (vpon whom the worke was wrought) to ſay that he counterfeted: but that the ſame might be more probable and the rather beleiued, to affirme beſides that I taught him ſo to doe: yea lett vs aſſure our ſelues that if Satan ſhould be driuen out of thowſands hereafter, againſt euery ſuch worke of god, & for the obſcuring of it, he would raiſe vp & ſpread abroad one ſlaunder or other: otherwiſe god ſhould goe with the glorie due to him, and man make his beſt profit therof, without any reſiſtance by Sathan, which is not poſſible, except in ſom ſpeciall caſe, and for a certaine time it pleaſe the lord to chaine him vp. Be it then as the *Diſc.* ſaith, (though in this chapter of his there be much vntruth) that *So was accounted by many in Nott. for a diſſembler*: it doth no more proue *So. to be a diſſembler*, then the *account* and report of the people of the Iewes proueth that *Iohn* the baptiſt *had a deuill*, yea that Chriſt was a *glutton and drincker of wine*, that he *caſt out deuils by the prince of deuils* and that he *had a deuill*: In a matter of religion or concerning god or his ſeruants. *vox populi*, is not (as we commonly ſaye) *vox dei*, but often, if not for the moſt parte, *uox diaboli*. Yet indeede the people or multitude, ſaid not from time to time, nor yet at any time, that *So.* counterfeited, as the *Diſc.* affirmeth, but the contrary. But let vs frame and therby a litle better obſerue the *Diſc.* argument, therby to ſee how ſubſtantiallie he proueth *Som.* to haue counterfeited. It *was reported*, ſaith one: I *thinke*, I *verily thinke* (ſay others) *that So. did counterfeit, ergo So. counterfeited*. Behold the *Diſc.* demonſtration. If this be a good argument, then this alſo: many reporte that *So.* did not counterfeit, and ſome of better iudgment aud credite then theſe deponents haue ſo depoſed: as namely *M. Ireton*, *M. Browne* M. *Evington*, M. *Brinſley*, preachers of the goſpell: *ergo So.* did not counterfeite Thus alſo I can proue that *So.* was poſſeſſed, for they aforeſaid preachers haue depoſed that they *thinke ſo*. Yea what is their ſo falſe, that one may not (in appearance) proue, or ſo true that he can not diſproue by this kind of argument? many *thinke* and prattle of the fyre of purgatorie, *ergo* etc. The Iewes who are not a few *thinke*, and *verily thinke*, and ſay to this day, that the Meſſias is not yet come, ergo. The *Diſco.* may be aſhamed thus to diſpute. But this ſhamles kinde of arguing, doth wel ſut with the cauſe he hath in hand. Neuertheleſſe I anſwere particularly to the cheifeſt of theſe depoſitions.

math. 11. 18.

but alas theſe men were out of their owne element.

pag. 150. & 151.

pag 259.

Diſcouerer

I *did always* (ſaith M. Aldred) *doubt in my hart, that he did but diſſemble*:

Dar.

Darrell

we haue heard before how greatly *M. Aldred* was affected with that he beheld in *So*. the 6. of Nouember at night, and the day of his dispossession, whither for breuities sake I referr the reader: so as it can not possible be true that is heere deposed. And if *M. Aldred* haue affirmed this vpon his oath, his deposition is not to be regarded.

Discouerer

When I perceiued (quoth M. Leigh) that the diuel, that was pretended to be in Somers, could speake no language but English, I tooke the boye for a counterfeite, and so alwayes after I did repute him. pag 263.

Darrell

I answeare *M. Leigh*, that this is a sory argument and sily conclusion to perswade him (and others through him) of *Som* counterfeiting, because *he could speake no language but english*. For their be many (no doubt) in *England* which be somwhat strāgly handled, that can speak *no other language but english*, & yet are no counterfeits. Neither doth it hence follow that he had *no deuill in him*: except *M. Leigh* can proue this, that whosoeuer is possessed and hath a deuill in him, speaketh diuers Languages: then indede he saith somethinge. Their is no doubt but that the deuill can skill of all Languages: but it followeth not their vpon that beinge in man, he theirfore will speake the said languages, or some of them, at the becke also and pleasure of this or that man. He can doe many thinges, that he will not doe. No question but the deuill in *So.m* (god permitting) could haue done a thousand thinges whereby it should haue bene as manifest he had bene in *Somers*, as by speaking latin, or greeke, whereof he did not one: and yet it followeth not theirvpon that he was not theire.

THE FIFT BOOKE

OF CHAP. 1.

How M. Darrells credite, touchinge his dealing with the boy of Burton, doth relye upon a false and foolish booke, that was published of the said boys pretended possession, and dispossession.

Discouerer pag 269.

And M. Dar. himselfe confesseth that he read, or at the least did heare the said booke read over, before it went to the presse: and yet acknowledgeth vpon

vpon diuers occasions, as heereafter shall appeare, that sundrie poyntes in it are vntrue: which beinge considered together with the premisses: it may well be thought, that M. Darr. writteth falsly, when he telleth vs that a greate many would depose the saide booke to be (c) true, if they might be called theirunto by authoritie.

(c) one would thinke that this *Disc* had neuer gone to schoole he reasoneth so childishly as if a discourse may not be *true* in the substance & yet faultye in some circumstance.

Darrell

The *Disc.* hauinge vsed many wordes to smale purpose and not worthy the answearing, to proue the printed *booke* concerninge *Darling* to be *a false and foolish booke*, commeth in the third and last place to that which he thinketh to be most materiall, namely, my owne confession, in that I *acknowledge sundrie poyntes in it to be vntrue*: and these he sheweth in the chapter followinge to be three. But we must vnderstand they are matters of circumstance, and that I doe *not iustifie the booke in every circumstance, but the historie to be true in substance*, as appeareth by pag. 266. Now marke good reader how the *Disc.* argueth: The booke concerning Darling *is vntrue in some poyntes, therfore in all, or ergo the whole booke is false.* Hath he his sences thinke you, that gropeth not the grossnes of this argument? Now, wheras it may seeme that I was in fault in that I did not correcte the booke in these saide *poyntes* that were a misse, seeing I *read it ouer before it went to the presse*, the very truth is, that in a writinge which I returned togeather with the booke to M: *Iohn Denison* the publisher theirof, I did sett downe the summe of that I speake to Darling & his frends, desiering that that beinge the truth might be published, & that the other lines which were penned (and now printed) wherein these said vntruthes are contayned, might be left out. Am I now in fault, because these things were not accordingly reformed? Touchinge the other poynt, to witt my affirminge, *that many are readie to depose the said booke to be true*, though I my selfe (forsooth) acknowledg it to be false: marke I praye thee (good reader) the deceitfull dealinge of the *Discouerer*: how he purposly leaueth out the speciall wordes that should cleare the case, vz. *for the substance of it*. I sayd in my *Apologie, the booke printed for the substance of it, hath bene offered to be confirmed by the oathes of a great many*: a principall part whereof we see he omitteth: without which omission he could neuer haue made (as euery child may see) this goodly flowrish, and theirfore it must needes be that the same was wittingly and aduisedly done by him, which aggrauateth his fault theirin: whereas I meant then and doe meane still, that the substantiall poyntes theirof that make against counterfeiting, are true and iustifiable. For confirmation wherof we must know, that M. *Denison* whē he came to the *B.* of *London* to be examined about the same matter, brought in writinge the names of a great many (I thinke about

bout 40.) who offered to depose to the same effecte, yf they might haue bene admitted: neither doubt I but that he made this knowne to the *Bishop*.

OF CHAP. 2.

Of M. Darrells rashnes in affirminge Thomas Darling to be possessed, and of his cunning instructing him, how to behaue himselfe vpon the day of his pretended dispossession.

Discouerer.

This mattor of Darlings was so acceptable vnto M. Darrell hauinge bene out of worke from the pretend ed dispossession of Katherine wright, vz for about 9. or ten yeares, as that he thrust himselfe into it somwhat grosly. pag 270.

Darrell.

This he proueth by the deposition of *Robert Toone*, who deposeth that he *relatinge to other preachers and my selfe, the manner of the boyes fites. I answered, that my opinion was the boy was possessed. Darrell said he was of opinion &c. ergo.* a worthy argument sure. In the 22 page the Disc. hath these words: *The certaintie heereof is that* M. *Walkeden the boyes granfather hereing how M. Darrell had helped Kath. Wright, procured him to come to Burton, to helpe* Darling. If now the *Disc.* speake truely as indeed he doth (though he seldome fault that way) then every one may see that D*arrell did not thrust* or intrud *himselfe into this action*, muchles *somewhat groslye* as the *Disc.* affirmeth, being theirevnto requested and procured by the boyes grandfather M. *Walkeden*. And thus is the *Discouerer* convinced the 13. time by his owne *Discouery*.

And where he saith that the aforesaid preachers vpon my perswation, *resolued together with me & diuers other ministers of a fast to be had at Burton for Darlings dispossession*, and indeuoreth to proue the same by *Iesse Bees* deposition: I answeare that had we done so, we had done nothinge whereof we neede to be ashamed, but the truth is we had not a word about that, as M. *Hildersham* and M. *More* with the rest of the ministers can witnes. pag. 271.

Discouerer

Being earnestlye intreated (saith M. D*arrell) for my presence at the fast* I *denied the same, and that for these two reasons: vz. for avoyding the note of vaine glorie, and that the people through myne absence might be kept from ascribinge any speciall guift to me in casting out devils. In which his second reason it may be obserued: first his conceite, that the devill the next daye would be cast out: then it appeareth that he had vsed great vauntes of the dispossession of Kath. Wright, or otherwise, why should he haue suspected any such thing by the people? Againe if this were not a shifting reason, how came it to passe, that he was present at the dispossessinge of the 7. in Lancashire: but especiallie of Wil. So. when his name was almost at the highest?* pag 276.

Dar

Darrell

VVhat my *conceite* (as the *Disc.* tearmeth it) heerein is, and where vpon grounded, appeareth by that I haue said in my *Narration*, treating of the meanes of dispossession. For answeae to the second thinge heere obiected against me, I onely put the christian reader in minde, that the people of the Iewes would haue made Christ a king, and *the people of Listra with theire preist would haue sacrificed vnto the Apostles, Barnabas and Paul, as godes come downe vnto them in the likenes of men:* and yet it is certaine that Christ and these his Apostls were farr from seekinge or desiring any such thing. To the third I answeare, that beinge priuie to the great good I sometime had receiued in beinge an eye witnes of this notable worke of god, and griued in this respecte for my absence heere spoken of, especiallye after the boyes dispossession: I theirvpon thought aud determined with my selfe, if like occasion afterward should be offered of my presence, not to with draw my selfe as I did any more, theireby to loose the benefite of that good which the Lord in mercy might affoord me by being present and an eye witnes at these & such like deliuerances: albeit in the two former respectes, or for the two reasons aforesaid, I after my selfe desired & could rather haue wished to haue bene absent then present. And that heerein I speake the truth, and lye not, god is my witnes.

Discouerer.

Pag 277. *Howbeit, if he had bene so carefull to haue avoyded the note of vaine glorie as he pretendeth, he would neuer haue suffered the wordes before mentioned of the diuell, touching his praying, as fast as they did, that were with Darlinge, to haue passed his handes: for their by he seemeth so gredy of some commendatiō, as rather then faile, he was contented to receiue it from satan.*

Darrell.

Answeare 1 Had I bene the publisher of that booke the *Disc.* might then with some better coulour haue framed this malicious collection against me 2 . those words are not so much sett downe for the matter of thē, as for the māner of their deliuerie, vz. *with his mouth* wide *open:* which thing impossible to be counterfeited, will the sooner be beleiued, whē it is not onely declared that the *boy spake with his mouth wyde open,* but also specified what words he so vttered: and in this respecte their was good and iust cause of publishinge them. 3. Theire is small cause why any should commend me, or conceiue well of me in regard of this speach, seeing it was spoken by the father of lyes, and therefore greatlye to be suspected of falshode, excepte my selfe had published the booke: for my pervsinge of it was knowne onely to some 3. or 4. persons.

OF CHAP. 4.

Of M. Darrells further practise with Darling to pretend, that Sathan sought to reenter into him, and of some other his vntrue assertions concerning the boyes fittes, and of his cunning dealinge likewise with him, that he should neuer confesse his dissimulation.

Darrell.

From page 285. vntill 290, the *Disco.* pursueth his owne shadow, labouring with many wordes to conuince me of that I neuer affirmed. vz. *That Darling in all his fittes was altogether senceles*: this I haue shewed before in my answeare to this generall charge, whereunto to avoyde tediousnes and idle repetitions of the same thinge, I referre the reader for full answeare to all that heere he obiecteth against me.

Discouerer

Another thing that the *Disc.* troubleth himselfe much with, and where aboutes he bestoweth many lines, even from the page 289. till page 293. is, that I should affirme, *that it was Sathan onely (as I did thinke) that vsed the words in those dialogues mentioned in the said booke: he the said Satan transforming himselfe into an angell of light, at such times when he seemed to speake godlily.* And this he confuteth full soundly (I warrant you) first by producinge the boy *Tho. Darling* deposing, that *he doth not beleiue so.* Then by the deposition of *Iesse Bee* a sadler, who saith: *that whosoeuer affirmeth so, doth lye in so affirming.* There reason is, because of the *godly speaches he vsed mentioned in the dialogues.* Then and in the third and last place the *Disc.* himselfe telleth vs, that for the same reason he thinketh that it can not be that the saide *dialogues* came from the deuill: his wordes be these: *If any man will take the paynes to peruse those speaches, which Iesse Bee hath fathered vpon the boy in the said dialoges: he shall finde them to be such as will hardly be found againe in any storie that euer was written to be ascribed to Sathan.* pag 289.

Darrell

If now I can shew out of a history of good credite against which theire can no exception be taken, as holy wordes and as vnlikely to come from Sathan, as those mentioned in the *dialogues*, to haue yet neuertheles bene vttered by Sathan, then I hope the *Dis.* will yeeld, that the holines of those speaches doth not lett, but that the same notwithstandinge they might proceede from the diuell. VVe read then in the divine storie, that the *Temptor* saide vnto Christ, *it is written*, alleadging scripture for his purpose, (all the wordes whereof be holy.) And often thus: *Iesus the sonne of the most high god.* And againe, *I know thee what thou art, even the holy one of god.* VVhat wordes I praye you be more holy then these? and what wordes more vnlikely to come from Sathan then such as these? Sure if the *Disc.* had bene liuinge in that age, and present at these holy and divine speaches, he would not mark. 5. 7. mark 1. 24.

haue thought they came from Sathan. Even so likewise I muze what the *B.* and *S. Harsnet* would haue sayd, if they had bene by, when that testimonie and commendation was giuen by the diuell of *Paul* & *Silas*, whereof we read in the actes. *These men* (saith he) *are the servantes of the most high god, which shew vnto you the way of salvation.* VVhat wordes almost could be deliuered more vnlikely to proceede from the diuill, that aduersarie of mankinde, then these? for being true, a man at the first blush might imagine, that if the were the speaches of the euill spirit, then sure he was not vnwilling that men should be saued: wheras the old serpent ment theirby to hinder, and did mightelye hinder the saluation of men, I meane the inhabitantes of *Philippi:* for by oft *cryinge out* in that manner as he did, he moued and occasioned *S. Paul* to cast him forth of her whom he possessed, and others vpon that facte of the Apostle, to cast him and *Silas* a prophet into prison, & so ordered the matter that vpon their inlargment they departed the citie: which no question was the thing Sathan aymed at in the commendation he gaue of *Paul* and *Silas*. So that by these and such like examples of the holy scripture we may saflye conclude, that the wicked spirit heere spoken of, did ayme sure at some evill practise & intent, when he vsed those holy words mentioned in the sayde *dialogus* howsoeuer the *Disc.* happely iudge otherwise, and his deponent *Iesse Bee*, because of the *godly speaches* contained in the *dialogues*.

Discouerer

pag 293. *M. Darrell being charged, that since the time of the pretended dispossession of Darling, he had cherished, entertained & lodged the boy at his house: and that least his owne packing and dissimulation might happen to be detected as well as the boyes: he did vse this, or the like perswasion in effecte vnto him: vz. that he should continue constant, and not suffer himselfe by any allurement to be drawen to say, that he had dissembled in his former fittes, and that he was neuer possessed with any wicked spirit. And his answeare is thus: one night I entertained the said Darlinge in my house at Ashby: and the rest he denieth: but Darling himselfe deposeth it. I haue bene with M. Darrell (saith he) diuers times, sometimes at Burton, once at Apleby, once at Packington, at seuerall exercises: from whence I went hom with* M. Darrell *to Ashby, and supped that night with M. Hildersham, M. Dar. two other ministers, and* Mistris Ireton, *at M, Hilderschames house, & did* lye *that night at M.* Darrells. *Also I confesse that M.* Darrell *hath had some communication with me, and hath willed me at sometimes that I should be constant, and sticke to the truth, meaning, that I should not suffer my selfe to be drawen to affirme that* I *was not possessed: but that* I *had dissembled in all my sayd fittes, and so consequentlye, that God had not deliuered me from the possession of Sathan.*

Darr.

Darrell

Heere is great adoe and much prattle about *packing, dissimulation*, and I knowe not what, and of the feare forsooth that was on my behalfe least the same should be detected: but if the Iudge should call for the evidence to prooue this, then come in nothing but 2. poore & silye circumstances or presumptions: either of which if the be of force to proue any thing, must needes probablie conclude this said *packing*. The first circumstance and argument of his is this. *Since the pretended dispossession of Darling, Darrell hath cherished, entertained, and lodged Darling*: it is probable theirfore that *Darrell* taught *Darling* to counterfeite apossession: and that at such time or times ther was some *packing* betwene them about the smothering of the said *dissimulation*. The *antecedent* or former parte of his reason the *Disco.* pretendeth to proue both by my owne deposition and *Darlinges*, but he doth not proue it fully: for in it he speaketh of my *cherishing of Darling*, as if he had bene my darling indeede, or as if I had bene some foster father vnto him, but proueth no such thinge, but onely the bare lodginge of him one night onely: and truely I doe not remember that euer he did eate one crumme of bread in my house in his life. But admitte he had supped with me as well as lodged with me, and stayed with me a longer time, not that night onely, but diuers nightes, what of all that? admittinge the *antecedent* to be true (as it is false) yet how doth the consequent and it hange together by M. *Harsnetes* logike? many haue both eaten and lodged with me, whom I neuer packed nor consulted with about *dissemblinge a possession*. The second circumstance is, *Dareell willed Darling to be constant and sticke to the truth, and not suffer himselfe to be drawne to affirme that he had dissemled* I wold be loth to blot paper or stand long in answering and refuting such ware as this: And therfore I only desire the reader to open his eyes and to behold the vanitie of it, and withall the shifting, pacherie of this *discouerer* who pretendeth forsooth and would faine haue the worlde to thinke that these wordes of mine were vsed to *darlinge* at mine owne howse at *Ashbie* and that *darling* hath so deposed, & therfore I deposinge the flat contrarie, must needes be forsworne. Now this cunninge insinuation of his. is closely & darkely but yet malitiously shut vp in these wordes of his: *the rest darrel denieth*: implyinge therein as if I simplye and absolutely *denyed* all *the rest* which (to make the case plaine and apparant vnto the good reader) I doe not I doe not *denye* that euer I vsed any such speaches to *Darlinge* at all, But that I vsed any such speaches to him in my house at *Ashbie* the night I lodged him there, or spake any words vnto him to that effect, This is that which I *denyed* vpon my oath, and *deny* agayne: nay I haue vp-

the 1. circumstauce

on my oath to the *B* of *London* confessed, that I said to *Darlinge* as is here by him deposed. But where & when? in the *Gathouse* after this *Darlinge* had bene in the *Bishops* house for sundry weekes together, and sundry meanes vsed, yea and by your leaue none of the best (c) to haue drawen him with *Sommers* (for the strengtheninge of *Sommers* confession of counterfeitinge) to saye and confesse that he had counterfeited: as threatning, and imprisonment in the *Bishops* house, forging and deliueringe of letters to *Darlinge* as come from me, and thervpon requiringe, and obtaining answeres from him to the same letters, a thinge not denied by the *B.* of *London* him selfe in open Court. In like sorte Darlinge deposed that I said thus to him (as here is specified) at the *Gatehouse* after his departure from the *Byshop*, and not at *Ashby*: the contrary where vnto he is redy to depose. Now where the *Disc.* by his wresting and writhing, alteringe and keeping backe parte of our depositions intimateth, that one of vs must nedes be periured, & that in his christian and charitable intendement must nedes be *Darrell*. The truth is (and so it will appeare) that in our depositions at large we deposed one and the same thinge in effect, our depositions strengthening and confirming one another and not dissenting or crossing one another And by these kind of sleights and slipperie dealing: the *Disc.* maketh often shewes of periurie and contrarieties where none is. If you will haue any more circumstances, they are set downe a lyttle before in the *Discouerye* and doe here followe.

3. circumstance pag 272. *Darrell no sooner saw the boye in a fitt, but presently he affirmed him to be possessed.*

4 pag 272. *Darrell tolde them in* Darlinges *hearing of Katherin wright, who hauing bene possessed was troubled in such sort, as* Darlyng *was.*

5 pag 273. *Dar. repeated in the boyes heareing what were the signs both of possessiō & dispossession, mentioned in the scriptures, wherby* Darlinge *might learne, what he was to act & practis the next day when he was to be dispossessed.*

6 *Darrell mouing the boyes freindes to haue a fast for his pretended dispossession told them that that kinde of spirit was not cast out but by pray- and casting.*

7 pag 274. *Darrell hauing appoynted the sayd fast, he foretolde to those that were present in Darlings hearing, that they should see the deuill cast him into very strange fitts, and that they should heare the deuill speake in him, wherby the saied boye myght learne whate he was to acte that daye.*

8 pag 285. *Darrell affirmed that Darling was senceles in al his fitts.*

9 pag. 289. *Darrell affirmed that whatsoeuer* Darlinge *seemed to doe or speake in his fits it was nothe, but* Sathan.

These circumstances are all of them in a manner false slaunderous, and malicious, so weakly proued and so sottishly and absurdly applyed, as a

man

man of wisdome & conscience must nedes eyther smile or blush at them: for answere therfore vnto them in breife and to shew how absurdly they proue *my teaching of Darlinge to counterfeyte* I refer the reader vnto my former answere to the same *circumstances* alleaged against me, in *Sommers* his case to proue that I taught him to counterfeit. For the *Disc.* being (as it should seeme) barraine and destitute of proofes, is forced you see to flye to his former munition and to borrowe the same wepons wherwith he did so laye about him in *Som* his case. why then should not I giue him the repulse and driue him back with the very same rampeire of defence I vsed before. where in his successe I hope will be no better then it was, But I would faine knowe and I demaund of the *Disc.* if *Darling* or any other creature did euer affirme that I taughte him the said *Darling* to counterfeyte surely no: For then we should haue hearde of it in this *Discouery.* VVhere then the *Disc.* saith: *It must be euen as the apte scholler of M Darrells list*: And againe. *Darling dissembled by the cunning instruction of that impostor his master*, meaninge *Darrell*: eyther these *circumstaances* foure alleaged doe proue this *instruction* and *scholing*, or els if you beleue it, you must recieue it of *M Disc.* owne word, and then I am sure you are more credulus, then wise. pag 296. pag 285. pag 296.

OF CHAP. 5.

How Darling confesseth his owne dissimulation. pag 285.

Howbeit true it is that within a fortnight after he was sett at libertie, and had conferred with M. *Darell in the gathouse, and with some others, he writte a letter to the B. of London afferminge that he had bene drawen on by subtilties to make the said confession: and addeth these wordes: what is all this to the purpose if I of frailtie should say, that all was dissemblinge, was it therfore so? if I say that this paper is blacke, is it so therfore? Those articles which I was sworne vnto before, I will stand vnto them and iustifie them: but concerninge the other I will neuer consent vnto them.* Discouerer

The maine and in a manner sole thing, the *Disc.* alleadgeth for proofe of *Darlinges counterfeiting*, is *his owne confession*: sett downe before in this chapter. I answeare negatiuely *Darling* neuer made any such *confession*. Thus it was. *S, Harsnet* examininge *Darling* on a time to 3 or 4 articles, he hauing answeared them, vnaduisedly and like a boy as he was, beinge then also his scholer forsooth, put his hand as *Harsnet* his tutor did bid him at the lower end of the leafe, theire beinge a great space betwene his answeares, and the place where he subscribed his name. In this space *Harsnet* did insert that absurd and ridiculvs *confession* mentioned in this chapter, which was of *Harsnets* foisting & faigning, but neuer confessed by *Darling*, as *Darling* after deposed, and iustified the same before the *L. Archbishop* to *Harsnetes* Darrell

 face

face 2. But admite he had made such a confession: seeing it is evident it had bene done of frailtie and humane infirmitie (which yet god be praysed he did not) *what is this* (as the boy himselfe saith) *to the purpose? If I of frailtie should say &c.* Heere it must not be forgotten how *Darling* a yoũg stripling of those tẽder & vnsettled yeares was dealt with and ensnared. He was for the space of a moneth in the *Bishops* house: duringe which time the *Bishop and his Chapline* with all theire fetches and deuises weare dayly and howerly in hand with the boy to wringe this *confession* from him: which they beinge not able by any meanes to obtaine, and dispairing theirof as it should seeme, *Harsnet* his scholemaster vndertooke to doe this feait, when they two were in his chamber together, and did effecte it accordinglye, but in such manner and by such a worthy deuise as we heare: and then presently perceiuinge him not to be for there purpose as *Somers was*, they retayning *Somers*, turned him out of the dores. But before and to the end aforesaide, I meane the gettinge of a *confession of counterfeitinge*, (which notwithstanding they went without) he was kept so straight, that none of his frendes, no not his mother, might haue any accesse vnto him. sometimes he was not a little fawned vpon: somtimes mightily threatened. *S. Harsnet* they two being in his chamber alone, offered to thrattle him, and threatened to whyp him, if he would not confesse *Darrells* practises, sheewinge of him two roddes. diuers other threatnings I omite. He was imprisoned in the *Bishops* house: sundrie letters also (as is before mentioned) were framed and deliuered to him as sent from me, from whom answeares to them were obtayned, theirby likewise to haue entangled the boy and to haue gotte some thing from him if possibly the could. Admit now that *Darling* a boy of 15. yeares of age, beinge thus sore layde at for a *confession*, had at length of frayltie, and in a desire to be at libertie and ridde out of theire handes, yeelded them that sorie confession that is thus fathered vpon him: had the thinge confessed by him, bene theirfore true? Men sometimes of greater yeares and riper iudgment, haue in such case ben too easily drawne from the truth to affirme that which is false and erronious, How easily then might such a weake boy be peruerted and seduced? 3. Suppose that he had voluntarily and of his owne accord confessed that in all thinges he dissembled, yet the same sufficed not to proue him a counterfeit, seeinge it is evident some thinges were done or suffered by him which can by no possibilitie be counterfeited: whence may be drawne an unavoydable argument to craze the credite of him and *Somrrs* and of the rest of the supposed counterfeites: For no man confessinge or reportinge an impossibilitie of himselfe ought to be credited: But *Somers*, *Darling*, *Katherine Wright* and

and *Mary Cooper*, confesse & report impossibilities of themselues, in saying they counterfeited, if so be they haue so saide.

Ergo they ought not to be credited.

Now concerning this *Darling* (to pase by sundrie other strange actions or rather passions of his,) he oft times in aday in his fittes, had a great swelling in his body, by reason whereof diuers times the buttons of his dublett did brust off, and his aglet holees breake, albeit they were purposly made and sett on the stronger. 2. He beinge but of 13. yeares of age was of that strength that two strong men coulde not hold hī downe or rule him, a thing impossibleto be coûterfeited: for no man can add to his strength by counterfeiting. 3. In his trâces he vttered sundrie continued speaches with his mouth wyde open, as appeareth by the booke that is printed of him. 4. his armes & shoulder bones were in many of his fites thrust out of ioynt, seene & felt sundrie times by diuers. Now beside the paine and anguish of the ioyntes & senowes in this case, I would faine knowe for my learning, how it is possible for a man to put his bones out of ioynte and in againe at his pleasure, and then immediatly use and occupy his armes in as goōd plight as if no such thinge had happened vnto him. Yf M. *Discouerer* with his sweet Iewell *W. Somers* can with all their nimblenes. packinge, and dexteritie, but deuise to counterfeite such prettie trickes as these, then indeede the say somethinge to *Darrell*, and for *Darlings* counterfeiting.

Furthermore *Alice Goodridge* the witch sundrie times confessed, that she mistaking *Tho. Darling* for one *Sherrat a boy, sent her familiar or spirit in the liknes of a dog (partie coloured redde and white, called* M*inny)* to *torment* him in his body, and that she had caused his vexation by the diuel. And further at her sendinge of him, she strained all her bodye, and *vomited*, bidding her *minny* to goe and doe the like to the boye, who returning said, that he had done so. Now the truth is, that besides the childe was most fearefully tormented, in and through all the partes of his bodye, he was much troubled with *vomiting* & with often prouocations therevnto, as yf he had striuen and strained to *vomit* and could not. It is also to be remembred, that shee named the time when, the place where, the occation wherevpon, and the wordes she vsed when she sente the deuill to torment him, as appeareth in the 26. page of the printed booke. Herevpon *Alyce Goodridg* was committed to *Darbye* gaole, indited and arraigned, and founde guiltie thereof, and by my *Lord Andeson* sentence giuen vpon her to imprisonmente, where since she died. These thinges considered, to saie and publish thus confidently that *Darling counterfeyted*, what is it els, but presumtuosly to condemne both Iury and Iudge eyther

pag 276.

of iniustice or simplicitie, or both. And these thinges are so notoriusly knowen to all the Cuntrye, that an hundred such shamelesse *Discoueryes* as this, are not able once to bringe them (I meane the impossibilites afore-saide) into doubte or question there. For the further confirmation where-of, we are ready to proue and auerre the same by the oathe of many sufficient witnesses, and there-by make it most euident and playne to the world, that *it is impossible that* Darlinge *shoulde be a counterfeit*. In the meane season we may remember that two *Iustices of peace and quorum* and aboue fortye of the inhabitantes of *Burton* neyghbours there-vnto, which were eye wytnesses of Dar*linges* vexations haue vnder theire handes in twoo seuerall testimonials witnessed, that *his fitts, torments, or betakinges, were such and so supernaturall, as they are fully perswaded no man is possible able to counterfeite* and for this and some other reasons *are perswaded and doe verily thinke that Darlinge did not dissemble*: as appeareth by the tenure of their letters testimoniall here followinge. The former wher-of the *Bishop* hath, and a coppie of the latter, as I take it.

T*o all those to whom it doth or may appertaine, wee whose names are vnder written, Iustices of peace, and quorom within the countes of Stafford, and* Darby, *amongest others send greeting. whereas we haue bine requested and desired to certifie our knowledges, concerninge the straunge handling or betakeing of one Thomas* Darlinge, *of late greuously handled and tormented, and that in such strang manner as was wonderfully to behould, (whereof we weare eye witnesses) we therfore for the better satisfing of all those that are desirous to know the truth in that behalfe, haue thought good to signifie, that we are perswaded, and doe verily thinke, that the saide Thomas* Darling, *did not dissemble, or counterfeit in any those his fittes, or strange betakinges, and the causes or reasons which moue vs so to thinke, is: First for that the manner of those his fittes, torments, or betakinges, weare such, and so supernaturall as we are fully perswaded, no man is possible able to counterfeite the like. And also for that their was one Alice Godderidge, the wife of one Oliuer Godderidge, of Stapenhill, within the countie of Darby, who long before that time, had bene suspected for a witche, and being for that cause brought before vs, did vpon her examination before vs, confesse that shee did mistake the said Tho.* Darling, *and thought it had bine one Sherratte a boy who had done her some wronge (as she saith) and moreouer we haue bine informed by some of good creditt to vs well knowne, that the said Alice Godderidge did confesse that she did call her thing (for so she tearmed it) which was (as she said) in liknes of a little dog and called it Minnie, and bad it goe after the said* Darling *(thinkinge it had bine Sherratt) and tormente him in all the partes of his body, which said little dogge retourned to her againe, and tould her he had done as shee*

badde

bade him, and further shee did confesse that after that time, she neuer sawe the said little dogge, but once, that it came to her in the Gayole at Darby, whether shee was committed for the said facte, and she being in the sayde Gaole, was brought before the Iustices of Assise and Gaole deliuerie, and their desiered the said Iustices to be good to her and forgiue her, & she would neuer doe so any more. In testimonie wher of we herevnto severally sett our handes and seales, dated the First daye of October. 1598.

Humferye Ferrers. Thomas Gresley.

To all those to whom it doth or may appertaine, we whose names are vnder written, aswell resiantes and inhabitantes of the towne of Burton vpon Trent in the countie of Stafford, as others greetinge. whereas wee haue bene requested, and desired to certifie our knowledges, concerninge the straũg handling or be taking of one Tho. Darling of late grieuously handled and tormented, and that in such strange manner as was wonderfully to be hould, (whereof we weare eye witnesses) we therefore for the better satissiyng of all those, that are desierous to know the truth in that behalfe haue thought good to signifie, that we are perswaded, and doe verily thinke, that the saide Tho. Darling did not dissemble, or counterfeite in any of those his fittes, or strange betakeinges. And the causes or reasons which moue vs so to thinke be many, whereof for avoyding of over tedious matter, we will onely herein alledge some few, (as namely) first for that we haue knowne the said Tho. Darling from his childhood to be of an hõnest and gratious disposition. and both himselfe and his frends in whose keepinge he was duringe his said fittes to be such as we are well assured, would haue no hand incounterfeit or lewde practises, and also the manner of those his fittes, tormentes or betakeings were such, and so supernaturall as we are fully perswaded that no man is possibile able to counterfeit the like. And also for that their was one Alice Gooddridge &c. To the effect in the afore said Testimoniall. And their vpon this Alice Gooddridge being brought before the Iustices of assise and Gaole deliuery was by dewe course of lawe then convicted of the same fact, in testimony wherof we haue herevnto severally subscribed our names, dated at Burton aforesaide the fifte daye of October. 1598.

Peter Eckersall minister at Burton. I. Grainger. VV. Caldwall VV. Hawes. I, Hawes H. Blackwall R. Turner VV, woodcocke I. Fichit I, Finney E, wrightman V. Palmer R. Moore R. Hyde I. Debanke I. Bridgett E. Hudsonne T, Dutton R. watson I. Horbyne R. Baker H. Clarke E. Goodcole R Taylor I. Simpson T. Hasten the elder, constables of Burton. T. Hasten the younger R. Hayes w. Harresen I. Taylor. R. Shenten. H wackfeild. R. Tomson T. Saunders. I. Alsoppe. R. Teale. w. Clarke. T. Stanly. R. Hendlye I. Henworthe I. Butler R. Bradlye Raphe Teate.

Thus we see that howsoeuer *darlinges* vexation by Sathan is not confirmed by the oathes of men as *Somers* is: Yet by the testemonie of many witnesses of good credit, who render 3. forcible reasons agaynst counterfeitynge. He nowe that is so filthye as to beleiue this *Discouerer* vpon his bare reporte without any proofe or reason of *Darlinges counterfeiting*, before the testimonye of so manye alleaging such effectuall reasons against counterfeytinge: let him be fylthye still and yet more filthye. The matter contained in these testimonials makinge against Darlings *coounterfeitinge*, I haue sufficiently pressed and vrged before in my *Apologie* wherevnto the Disc. returneth no manner of answere at all, and yet beareth the world in hand, that he hath dispatched and wiped away all. These thinges which make so strongly against *counterfeiting* are likewise sett downe in the printed booke of *Darling*, and are the principall thinges in it to be obserued to proue his vexation by Sathan: against these therfore and the rest of this kynde, the *Disc.* shoulde haue bente his force in that course he hath taken, wherevnto he saith not a worde: and not haue passed by these as if he sawe them not, and in stede of them cull out some petie triflinge thinges that maye easely be practised, or make a shewe of a possibillitie to be counterfeited. as namely, the speches vttered by the tongue of *Darlinge* dialogue wise and his apparitiones of a *Catt, a Dragon, a Beare Lightnings, Thundring, a Lambe, a Doue,* etc. which though I am assured that *Darling* did not counterfeit, yet it is euident that it is no harde matter to counterfeite and dissemble the same and more, if one were so lewdly giuen: and the world will easilie be drawen to beleiue a practice in such small and slighte matters as these: when it neither will nor can beleue these thinges here mētioned to be counterfeited. And thus is laid open and discouered the craftie and fraudulent dealing of the *Discouerer*.

Discouerer

pag 292. *Lastly it is to be obserued, than* Darlinge *after he had continued a while in his first pretended fits, many supposed and gaue it out, that he was but a dissembler, as it maye appeare by the depositions following* vz, *Iesse Bees and Edw. Bakers.*

Darrell

This is his other argument to proue *Darling* a counterfeit. The verye same he vsed before to proue *Sommers* a counterfeite. A worthy one it is sure and in effect the same with this: *many supposed and gaue it out, that Paull was a God*: therfore he is a God. Thus we see what a
act.14.11. blasphemous conclusion would followe vpon such an *Antecedent*, if it were true. when the *Disc.* hath put this argument of his (denyed by me) into moode and figure, and proued the proposition, vz. *whatsoe-*

uer

yet many suppose and giue out in speech is true, I will then yelde him the coudusion, and resigne him the conquest, and acknowledg both *Sommers* and *Darlinge* to be counterfeites. And this maye suffice for answere to the *Discouerie* concerning *Darlinges counterfeytinge, and my teaching of him.*

OF CHAP. 6.

Discouerer

A breife of Katherin Wrights confession touchinge the beginning of her dissimulation, and of the reasons that moued her so to doe..

The generall cause it selfe touching the late attempts of castinge out the deuill, is of great importance: otherwise it is not vsuall, that matters so long past vz. about 13. or, 14. yeares should be searched into.

Darrell.

There is a *cause* then wee see of our *attemtiinge*, he meaneth pretendinge to *cast out Devils*, but what this *cause* should be, that is a secret forsooth, we shall heare more of that another time, for the presente we must contente our selues with a generall notize of a *genrall cause*, and that (saith he) *of a greate importance*. It is to be thought therfore and presumed that he meaneth the same cause which he speaketh of, Pag. 14. 15, that is, *the setting vp of* the *Presbiteriall couceits*, or discipline so long contended-for by some. VVhere-vnto we answerer (yf he meane so) as *Nehemiah* sometime did to *Sanballat* the enemie of the Iewes: *It is not done according to these wordes that thou saiest: for thou fainest them of thine owne harte.* nehemiah. 6. 8

Discouerer.

Katherin Wright being examined, confesseth vpon her oath, that in all the course of her pretended possession and dispossession, and of her fytts both before and since, whatsoeuer shee did that semed to be extraordinarie, it was all dissembled. pag. 170.

Darrell

To get this *confession* from this poore & simple maide (which is all that the *Disc.* hath to proue *Katherin Wrights dissimulation*) wee must know, that the Commissioners (who were sent downe by the B. of *London* for the same purpose the president or principal where of forsooth was *S. Harsnet* this *Disc.*) kept her with the two halfe dayes and a nighte, and in the said time threatned to *burne her fete* if shee would not confesse that she had dissembled: as shee affirmed forthwith after shee came from the commissioners, bewaylinge her saide periurie. And herein S. *Harsnet* a commissioner was a principall agent. But be it granted that this her confession was voluntarie, and not extorted, as the contrarye is manifest. Yet therein is she not to be beleiued because in so, affirminge shee reporteth those thinges to haue bene

although a spirit cannot be felt yet it may cause a stirring or shutting vp & down of the sutcases as did in *Somers* before the 12 commissioners

M. Beresford deposing this, *S. Harsnett* refused it, *M. Beresford* notwithstanding willed it might goe amonge the rest of his depositions, but *S. Harsnet* stil rejecting it, said vnto him thus, belike you will haue it a miracle, yf you will haue it a miracle you shal answer it before my *L.* of *London*.

pag. 298.

done by her selfe which she possiblye coulde not doe. For *K. Wright* in her fyts did swell excedinglie in her body & necke, whence it came to passe that she wente daylye with her petticoate slacke laced to the length of one hande: somethinge also was sencibly felt to stir vp & downe in her bodye,, as if it had bene some quicke thinge. shee was likewise of extraordinarie and supernaturall strength, and of such exceedinge waight, that 5. stronge men by reason of her waighte (she not striuing or struglinge at al) could scarcelye carrye her a little waye, albeit she were then but of some, 16. or 17. yeares of age. To these I maye add this one pretie toye of the deuill, which I doe not see how it could possibly be counterfeite. She being at one *M. Edwarde Beresfordes* house, desirous to drinke, but could take none: M. *Beresford* him selfe came and called for drincke, but as they held it to her mouthe, beholde the drincke spirted vp out of the peice to the roofe of the parlour.

Discoverer

And this course she confesseth she hath helde, from the time she began it, vntill the time almost of her examination. vz about 13. or 14. yeares: partely because shee was by that occasion much made of, and for that she feared: that if she had shewed her selfe to haue bene perfectly well for any long season, her father in lawe would haue fallen to his former hard vsage of her.

Darrell

Yf *K. Wright* haue counterfeited, she hath theirin spent the prime of her life, from the age of 17. vntill about 30. theirby depriueing her selfe of many, if not of all the comforts of this life, as societie, marriage &c. who can now in any reason thinke, that a younge damsell to my remembrance of a comely feature and personage. desirous enough (if not to much) of the pleasures of this life, would wittingly, and willingly depriue her selfe of them all, and that for so many yeares together, and to such an end as heere is pretended. I deny not that *K. Wright* hath deposed that this was the reason of her counterfeitinge, But I trust *S. Harsnet* did thervnto by his slyghtes and deuises draw her & entice her. Neuertheles who of vnderstandinge will beleiue eyther him or her, seeing there were more easie and honest wayes to haue auoyded *the hard vsage of her father in lawe*, (to admit such *vsage*) then this of faining to be possessed with the deuil? as either by going to seruice, or coupling her selfe to some in honest mariage. And truly I can not but maruile, that she hath not bene all this while wearie and double wearie of counterfeiting and had her fill theirof, seeinge shee hath continued so longe in the practise of it. It is somethinge also that in all this time her counterfeiting hath not bene espied nor found out, till the *Discouerer* came with his fellow commissioners. But this surpasseth

eth al the rest, that after so longe coumterfeitinge about 14. yeare continuance: she is not yet punnished at all for her saide counterfeis ting, nor *M. Sommers* neither, nor any of the rest. Oh saith the *Discouerer* concerninge *Ka. Wright, when she was examined she professed, that thenceforth she would become a newe woman, and leaue al her former dissimulation.* This then belike is satisfaction sufficiente for all her counterfeiting. As good a satisfaction are the like wordes vttered by a notorious theife, murtherer, or any other malefactors: & yet neuer theles they are punished by the christian magistrat, & so ought to be pag 298.

CHAP. 7.

Of M Darrells procedinges with Katherin *Wright for her pretended dispossession.*

But there was another engine vsed, as Ka. Wrighte. hath deposed in these wordes. One fashion of M. Darrell in my pretended dispossession at Mansfeilde, was to lye vpon my bellye, saying that he woulde by so lyinge presse the Diuell *out of me. When this strange fashion was obiected to* M. *Darrell: Ah quoth he,* I *looked for this, and then framed his answere vnto it in this sorte.* I *hauinge read in the scriptures, how Elias and Saint Paul did stretch them selues alonge on some that weare dead, in their recouery to life, and beinge a younge stvdent in diuiniti, not past foure or 25. yeares of age,* I *did in a blinde zeale (as I thinke) lie vpon the saied Ka. Wright as it is obiected. After wardes this his saied answere beinge repeated as the manner is, he did thus amend it viz.* I *did lie vpon the saied* Ka. *Wrighte, but not vpon her bellie, as* I *beleue. This quallification beinge alowed of, he desired about three dayes after a seconde reuiew: and then for the discharge of his conscience as he saied in deliuering the truth, he set down his minde in this sorte: Wheras being examined vpon the sudden of a fact done twelue yeares past, I haue saied that I did the same as there it is expressed in a blid Zeale, meaning a foolish and indiscrete imitation of the* Prophet *and A. postle: I doe now protest that hauinge called my selfe better to minde by con feringe with my wife who was then present, and by better deliberration vpon the same, that I verily beleiue I did not the said facte, to the ende there spetified: for that I neuer dreamed at that time of working any miracle, neither did looke for her deliuer ance from Sathan, but she being at that time verie vnrulie I did it to kepe her downe, there being also at that time another vpon some part of her, and vpon me that we might the rather keepe her downe. And thus at the length, you haue his perfecte answere wherein it is to be feared that he hath made boulde with his oath. For where as at the thirde time he saith he was taken vpon the sudden, when he made his first answere, that semeth not to be true, for that his saide lying vpon her was no sooner mentioned vnto him, but he affirmed that he looked for it, and had two examples readie for his excuse therein.* pag 300.

I desire thee (good reader) with patience to heare & with wisdome to consider of that which is here thus cunninglie & malitiously publish ed against me. I am charged thou seest, with counterfeiting, and haue bene thus long imprisoned, tossed and turmoiled, examined and reexamined for teaching to counterfeit: but the proofe of this fayling, and *S. Harsnet* and his *Master* both comming short of this their purpose & intent, to their greife and not being able for their liues with all there wreasting, packing, and miserable shifts, to convince me of this sinne, then they flye to another shifte (a sluttish one) thinkinge theirby vtterly to shame me, and disgrace me foreuer vz. To make the world beleiue that I am a vitious and vncleane person, their withall closly implyinge and perswadinge men yf they could: that *Darrell* who makes no conscience of so foule a sinne as that of *vncleannes*, will neuer make bones at so smale a matter as for glorie to teach men to counterfeit: & heerein lyeth the strength and force of all this foule batterie against me, in that one sinne is apte enough to drawe on another. But if I were such a one indeede as they would so faine haue me seeme to be, vz. either a drunckard or alehouse haunter with *Somers*, as before is insinuated: or an vncleane person of vnchast behauior with *K. Wright* as here is insinuated, and more playnly by that marginall note, pag. 37. *Darrels lust*: I doubt not, but they would haue bene able after all their searching and inquirie into my former life, to haue made some better proofe theireof then they haue.

Now before I enter into the answere of such particulars as are here thus vniustlye charged vpon my head, to wype away all ielousie and suspition which may happely enter into the conceipte of too many against me: I doe here vnfeinedly protest in the presence of God and his Angels, that in all this my dealinge with *Kat. Wright*, I had not (I thanke God) so much as an vncleane thought: neither did I *lye* on her in such manner as *Elias* & *Paul* somtimes did in the restoringe of two to life, nor yet in imitation of them: all which I directly deposed before the *Bishop*. And that theire was no vncleannes in acte, euery one may be assured hereby, in that this said lyaing were their present, and eye witnesses theirof, my owne wyfe with other weomen, and for that another man also, *Edward Loades* by name lay together with me vpon her: all or most of which witnesses be yet liveynge, and readie to beare witnes herevnto, if they might be admitted: with one of which at the least, the wife of *Henry Crosse* of *Mansfeild*, *S. Harsnet* had speach at *Mansfeild*, as he with his fellow commissioners returned from examininge *K. Wright*, but what shee witnessed we heare not, onely my selfe heard that he receiued such answeare from her, and found her so backwarde from affirminge that he would haue had her, as he

threatt

threatned to haue her before the *B.* of *London*, and with imprisonmēt their. This being so, and my conscience being cleere even *coram tribunali,* I may the bolder good reader craue thy patience to heare my further answeare to the particulars as followeth.

Being by the *Bishop* of *London* examined concerning this *Lying*e I sayd that I did not well remember wherefore I did it, and no maruell, being so long since it was done, about 14. yeares, and a thing not worthy the remembring: notwithstanding the *Bishop* pressing me to an immediat answere, would needes haue me say something. VVhere vpon to satissie his importunacy, I tould him that for the present *I did thinke* or imagin that I did it in some childish, foolish, and vndiscrete imitaion of the Prophet and Apostle: For quoth I vnto him I was then young and had studied diuinitie bvt a while, and therefore it may be did fall into such an error and childish parte. But after my departure entring into a more serious consideraton of the matter & hauing my memorie also holpen and releiued by other meanes. I returned with al the conuenient speed I could not 3. *dayes after* as the *Disc.* saith, but sooner, and craued that my sayd answere might be corrected, for that I had much mistaken the matter. VVhere-vpon being deposed againe, I affirmed as the truth was, that I did not lye on her in imitation of the prophet & Apostle, wherof I rendred 3 resons. Two of them are mentioned bv the *Disc.* himselfe, but the third & principal he hath after his vsual manner craftely omitted, least the reader should happely lyght on that might tend to my clearing. The reason was this If I had done so as *Elias* and the *Apostle* did, Then no doubt I should haue laied my mouth vpon her mouth my eyes vpon her eyes & my handes vpon her hands, &c. wheras there was no such thing don neither can be imagined to be: for thē I wold haue layen on her in one of her trances, (seeing shee had many) and not in a fytt & such a fitt wherein aboue all other she was worst to be ruled nay it can not in any reason be conceiued that I intended any such thinge considering *Edwarde Loades* (a man yet lyuing) ioyned with me in that *Lying*. This I did say vpou my oath, and can preue parte of it by witnesses. notwithstauding all this my first answere was not corrected, wherein (as I am informed) I am dealt with contrary to Lawe equitie and Iustice, but yet not contrary to the vsuall dealing of the *Bishop* and his *Chapline*. Albe it then I freely confesse that in the facte done so longe since I was very vndiscreete, and in my answeare vpon my examination no lesse rash and vnaduised: yet the case beinge no otherwise then we heare, their was smale cause why either it shoulde be obiected against me before the iudgment seate, or that *Doctor Barlow* should haue it vp as it were vpon a stage, *in Cambrige* at the commencement, or the *Disc.* in this triumphant sort to publish and pro-

clame

claime it to the world, therby to make *Darrell* an odious & infamous person: as if he should lye vpon a woman in beastly manner, or els foolishly & presumptuously doe it in imitatiō of *Elias* or *Paul*: which as I haue protested is most false. But suppose this latter weare true: yet seeing it was done so many yeares since, when I was little better then a child in vnderstandinge, and that now beinge of riper yeares I am as farr from approuing theirof, or practisinge the like as any man whatsoeuer, it must needes be I take it, and cannot be excused to be in the highest degree of mallice, and the hardest measure of reuenge, in this despightful & opprobrious manner to obiect it against me. And yet when they haue all done & strained aud racked this folly or vndiscrete parte of mine to the vttermost, it will be found to weake to proue or convince me of that which they would so fayne (yea rather then their liues) find me guiltie off. vz. *This teaching the art of notorious counterfeiting*. what doth my supposed lyinge on *K. Wright* (if it were true, as it is false) helpe and further them in this their plea and accusation against me? surely not one iote at all, but onely to ease their stomokes, and wreake their mallice. And this makes me remember a report of the old *Earle of Surrie*, who being araigned and called before the Commissioners for *Hihg Treason*, it was among other thinges alleadged against him by some then in authoritie, that he had very disorderly broken the glasse windowes in *Cheapside*. wherunto the *Earle* made answeare: *what? doe you call me hither for High treason and doe you alleadge vnto me the follies of my youth?* Even thus (good reader) fareth it with me at this instant. I haue bene called hither by the *High Commission*, and haue endured thus long trouble and imprisonment, not for any trifle or triflinge matter if it should be true, but for such a vile and shamfull practise, as deserueth rather the seuere scourge or rigour of iustice, and my selfe to be made a fearefull example and spectacle to posteritie, then to haue any booke or any such baulinge discourse as the *Disc.* hath written and published against me. And yet we see when they come to proue this hainous matter against me, then they fall to tell me (as these men did by the *Earle*) of *my breakinge of glase windowes* I meane of *my lying on K. Wright:* which fact as I my selfe do not approue of but cōdemne as very vndiscretly done, so they for their partes may make much of it, but it will little avayle them to proue me guiltie of *teaching K. Wright to counterfeit a possession and dispossession of the deuill*.

That which pleaseth the *Discouerer* to tearme my *qualification*, is nothing lesse, but onely an answeare to certayne words of the article which at the first readinge of the *B.* (if he read them) I marked not well, containing in it a playne and direct answeare to that which was not answered before. wherein yet the *Disc.* after his wonted manner hath

hath left out parte and the best parte on *Darrels* behalfe, vz. these wordes: I *did lye vpon her side, she lying on her side*, and this (as my answere to this article will witnes) I deposed at the same time when I sayd *my lying was in imitation of the prophet, as* I did (*vz. for the present*) *thinke*: wher of as I was not then very sure, so had I aduisedly considered thereof, and better remembered my selfe, I had presently and in the same moment corrected that false immagination of mine, wherein I so much wronged my selfe. Now as the *Disc.* hath omitted part of my deposition, so (the better to peice vp his patcherie,) hath he added somethinge of his owne, vz. *as* I *beleiue*: and againe, I *verily beleiue*, which words because the argue a *doubting*, the *Disc.* hath inserted, as though I had stoode in *doubt* of those thinges, wherof I am and was very sure and out of all *doubt*. Neither would I haue protested so confidentlye as is here confessed, and then come in after wards with I *beleiue*. I *verily beleiue*.

This peradventure would haue cleared Darrell too much, and theirfore no reason for M. Harsnet to set it downe.

VVhen I sayd *Ah* I *looked for this*. I did not meane such a fylthy and ridiculus deposition as is here mentioned, or such an article as then was read vnto me much worse then the deposition: but being examined concerninge *Ka. Wright*, *I looked* to heare of my said *lying* and to be examined thereof, and that the world should be borne in hande that it was in an vncleane desire, and thervnto inded inclined the article. The reason whereof was because *I* knew Sathan would bringe to light and spread abroade, this rash and vndiscret acte of mine, if god did permit him, and that the same through the greate folly of man and prones to beleue any thing reported thovgh neuer so false, especially against a preacher and minister of the word, would tend to my reproach, and not rest there, but thorough the false perswation thereof, keepe many from beleuing the workes of God wherein the Lord had vsed me as an instrument among others This greiuing me inwardly in my soule, and in that my greife these wordes burstinge forth, the *Disc.* wold faine here vpon inferr, that I *made bolde with* my *oath*, because I sayd that I *was examined vpon the sodaine*. To this I answere and it is true, that I was *on the sodaine examined of this facte*, and yet *loked for the same*, after that the *Bishop* began to examin me as touching *Ka Wright*: for before he came to this article, there were diuers other articles proposed vnto me concerning this said *Katherin*, about the which the *Bishop* was a good space in examining me. In which interim I looked to heare of that which now the world you see (through the charitie of this chaplaine and his good *Maister*) thus infamously heareth. As touching this deposition of *Ka VVrights*, he is verie simple that knoweth not who taught or perswaded her so to depose and that it came not of her selfe, if so be shee haue so deposed.

Discouerer

pag 303.

VVe see that Ka VVright was dispossessed, but not by the ordinarie meanes (of prayer and fasting) that Christ appoynted: and so Darrel must be driven to confesse that he wrought a miracle.

Darrell

I haue shewed els where that *Deuils* are or may be cast out by prayer, or by prayer and fasting, according to the kind of spirit wherwith the partie is possessed: and that this is the ordinance of Christ. K *VVright* then being by prayer dispossessed, was healed by the ordinary meanes, as wel as those which be deliuered from Sathan by fastinge and praier: and therefore not by *miracle*.

Discouerer

pag. 303.

It being obiected to M. D*arell by her maiesties Commissioners, that he knowing the saied* Katherin *VVright to dissemble in her pretended fites at Mansfeild, had priuat conference with her, and taught her how to order her selfe in the manner of her counterfeiting, wherby he encouraged her in that* her *lewd course, he doth deny it, but thereof* Ka. *VVright deposeth thus*: M. D*arrell after his coming to me at** M*ansfeild, did tell and teach me alone, how to use and order my selfe in my fites.*

Ans. 1.

2 the towne wher I then dwelt to one *Edward Loades*, to be helped by his father in law: *M. Beckingham.*

Darrell

Ka *VVright* saied this for feare least her feete should haue bene burned. 2. K. *VVright* came to *Mansfeild* but two dayes before her dispossession, before which time she had bene for many weekes handled after a strange and greiuous manner, euen after the same manner as shee was at *Mansfeild* and after at *VVhittington* vpon her repossession, as is euident by pag. 305. where-vpon shee was first had to one *Arthur* a coniurer, to be holpen yf it might be, and after by the appoyntment of the now *Ladie Bowes*, then *Mistres Fovliam* to *Chesterfeild* a market towne thereby, whether by her meanes also repared sundrye neighbour ministers, which seing her in diuers fits, suspected her to be possessed, wherevpon the same was bruted in those quarters, and this was before she came to *Mansfeilde* as the aforesaid *Ladie* with many others can witnes. It can not be then (were K. *VVright* a counterfit that I did *teach her at Mansfeild* seing whether she coūterfeited, or was possessed, it was so with her long before she was set by M *Beresforde* to *Mansfeild*, before which time God he knoweth, I neuer saw her, neither doth Ka *VVright* nor yet the *Disc.* say any thing to the contrarie. 3. I was saith Ka. VVright *when I parted from* Mr *Darrell in the very same case that I came to* M*ansfeild*. And for the stregthening* hereof are produced the depositons of three. wherevpon the *Disc.* (pag 305) concludeth thus: *By which conference of the time it appeareth directly that Ka-Wright was not at all in any sorte releiued by* M D*arrell*. And in another place

3 pag. 305. then sure theire was either counterfeiting, or els a possession before.

which indede is false, neither is the same deposed by the 3 witnesses, but onely this, *that shortly after her return from Mansfilde, she was as euill as before, handled after her wonted manner according to her former fites* which needes must be so, because she was repossessed.

pag 298.

place thus. *And this course shee confesseth, she hath held from the time she began it, vntill the time almost of this her examination, vZ. about* 13. *or* 14 *yeares.* This considered I desire to know of the *Discouerer*, wherefore I did teach Ka. *Wright* to counterfeit, If to *glorye* in the dispossession of her, as is to be intended, for the gayne of one peny is not layed to my charge: how cometh it to passe, that *Ka Wright* fayned not her selfe to be dispossessed, & so continued well euer after that I with others vsed prayer in her behalfe, but not withstanding the prayers vsed to the end to make shew that she was therby dispossessed, and a secret a greement theirof betwene vs, if the *Disc.* say truly, yet continued the very same, counterfeiting a possession after in like manner as before? This tended to the shame of me her master, and not to my prayse: all the *glorie* had bene in the fained dispossession, whervnto the dissemblinge of a possession onely serued, (if their had bene any such iniquitie) and theirefore would in no case haue bene omitted. who can be so grosse as once to imagine that I did teach *K Wright* to counterfeit a possession, and giue her no instruction concerning the dissembling of a dispossession? speciallie seeinge I did affirme and beare the world in hand that shee was dispossessed vpon the prayers vsed by my selfe & others? what in common sence would K. *Wrights* fayninge to be possessed advantag me? Had K. *VVright* dissembled to haue had the deuill cast out of her by me, and then must she haue remained well, after I pretended to dispossesse her, in carnall reason ther was somthing to haue induced me theirvnto, but their was nothing in reason to leade me to perswad and teach her to counterseite onely to be possessed with the deuill, and the sam for many yeares to dissemble. As this could not procure me in particular the prayse of men, and to be reputed to haue some rare and odd *gifte in casting out deuils*, but rather the contrary, all things well considered: so neither in generall could it further *the setting vp of the Presbyteriall conceites*: seeing heere was no deuill cast out by a *Presbiteriall* man, to commend him, & his *conceits* to the world. And this is the 14. time the *Discouerer* is convinced and shamed by his owne *Discouery*. pag. 15.

4. It is to be remembred, that K. *wright* setting downe the *cause of her dissimulation* forsooth, doth not mention any profite or benifite shee should receiue from me, or that I did beare her so in hand, but mentioneth *the hard vsage of her father in lawe* Iohn Mekin, *in beating & brusing her very sore*: to deliuer her selfe from which she fell of countering: whereunto the *Disc.* addeth, *a desire to liue at some ease, and to be much made of by her parentes*. If these were the *reasons* or *causes* of K. *Wrights dissimulation*, as K. VVright and the *Disc.* tell vs: then she did not *dissemble* for Darrels sake, not for any profite or benefite she was to receiue from him. And this is the 15. time that the *Discouerer* is convinced

ans. 4.

pag 297 298 & 313.

vinced

vinced by his *Discouery*: except you will say these were not the onely *causes* of her counterfeiting, which we can not in any reason thinke, seeinge neither K. VVright nor *Disco.* (who betwene them I trust haue omitted none) haue named any other *cause*.

Hauinge answeared that which is said to proue K. VV*right a counterfeite*, and my selfe *to haue taught her*, the rest in this chapter beinge of lesse moment I omit, as not worthy the answearinge, and so will proceed to *Mary Cooper* the fourth *counterfeite*.

OF CHAP. 8.

OF M. *Darrels proceedings with M. Cooper, the sister of william Somers* Discouerer.

pag 315. & 316 *First M. Cooper saith thus: many times* M. *Darrell would call me vnto him a lone, I being in my fathers house, and tell me that he doubted, that I would proue in tune to be possessed, and theirfore bad me looke vnto it. His particular speaches with her were nothing else, but a cunninge proiect to put Mary Cooper in mind, that she might counterfeite such a matter, and so shee tooke it. Hereunto also that appertaineth, which she deposeth thus: I often times heard* M. *Darrell say before my pretended euilnes, that it was the deuils custome, when he had possessed one in a familie, to seeke to possesse more of the same familie likewise. This (as arguinge too plainly his cunning packing)* M. *Darrell denyeth: but it is somewhat strengthened by Somers deposition in this behalfe: beforetime (saith he) that I fell againe into this course, &c. Furthermore whiles the saide Mary Cooper was meditating as it seemeth vpon* M. *Darrels former speaches, it fell out that a child of hers died alittle before Christmas: which she tooke so heauilie, as it made her as shee saith indeed and truly euill at ease, and somwhat weake: where vpon certaine women and others in the towne, comming vnto me, tould me (saith shee) that I was worse, then I knewe my selfe to be: and that I would be as euill as my brother william was. These wordes added to* M. *Darrells former speaches: that he doubted she would proue to be possessed, and that Sathan was not content with one in a familie, together with her experience of the signes of possession, which she had seene in her brother, and often heard of* M. *Darrell, made her (as shee saith) to doe that which she neuer thought to haue done: that is, (as she addeth) to tomble and tosse, to talke idely, and to laugh.*

Darrell

In this last chapter of the *Discouery*, the *Disc*. telleth vs of the counterfeitinge of one *Mary Cooper* of *Nottingham*, wife of *Robert Cooper* the younger, and sister to *William Somers*, and of my teachinge of her, or *cunninge and fradulent practises* vsed to the said end. And this he proueth by her deposition, strengthened by *Somers* deposition. other proofe hath he none. She counterfeited a possession. And to the end she might be deemed by the world to be possessed, shee did *tumble & tosse*

tosse, talke idely, and laugh. Surely these thinges are easily done, neither need shee to haue any helpe to teach her them, or I to haue vsed any great *cunning* theirin, but of her selfe without me, she was able to haue *tumbled* &c. And were not they wise people trow ye, which vpon the doinge of those toyes would deeme her to be possessed? we must knowe then (and may in reason assure our selues) that were *Mary Cooper* a counterfeite, to make shew theirof she did something else besides *tumble and tosse, talke idely and laugh*; yea by the words of the *Disc.* so much may be coniectured, in that he saith *Mary Coopers experience of the signes of possession, which she had seene in her brother, and often heard of me, made her &c.* whence it is to be gathered, that she to be thought to be possessed with the deuill as well as her brother was, did counterfeite some (at least) *of the signes of possession,* as *W. Somers* her brother had to the said end done before her. Let vs then (I say) consider what counterfeit trickes she did, and whether they be such as I could teach, and she learne and practise.

1 She constantly affirmed that vsually in the nightes she was troubled with strange sights and visions, and namely of *Alice Freman*: somthinge also now and then speaking to her, and by some circumstances this might be made probable.

2 It is certaine that on the daye she was handled after a strange manner by fites, and that by course or turne with her brother *Somers*, for he no sooner ended his fites, but presently in the twinkling of an eye, she begane hers, and when she ended, immediatly begane he: & thus they did though they were in seuerall roomes.

3. In these fites she speake very much, wherof she knewe nothing after, and that this is true, it might be made very probable by diuers circumstances also.

4. In some of her fites she was of that strength that 4. or 5. coulde scarslye rule her.

5. She was of supernaturall kuowledge, tellinge of diuers thinges done a good way of her, and that at the same instant they were done.

6. In her fites she was in the Iudgment of men without feelinge. As to her brother, so to her, a little thinge in appearance was done to make triall theirof, which notwithstandinge vndoubtedly will suffice theirvnto. And that was this: her little finger was bended withall the force of a man inward, so as presently after it swelled much, and great payne had she theirof many dayes after: yet theirat stirred she not at all, no more did *Somers*.

7. her belly was in the midest as it were deuided, andraysed vp of either side.

8. Out of her belly was sensibly heard a kinde of whupping, also a

noyse much like to the whurring of a catt.

9 her bellye on the ſudden ſwelled, and was in eſtimation of the bignes of a woman ſomewhat more then halfe gone with child: and ſo continued beinge litle or not at all bigger, about a quarter of a yeare. 2. This ſwelling would ſuddenly begone, & after a little while be their againe. 3. Vpon and duringe this ſwelling ſhe felt ſomthinge (as it were quicke) ſtirr within her. whervpon ſhe thought eſpecially at the firſt, that ſhe was with child, and now & then alſo through her great ſimplicitie ſhe ſo hoped a great while after: & yet alwayes from the beginինge ſhe ſaid, that that ſtirring was nothing like to that ſhe felt within her when before ſhe was with child. After ſhe had thus cō tinued about 13, or 14. weekes, ſhe fell a traueling, ſo as midwife after midwife and neighbour weomen were called in and ſent for, wherin (as I was credibly informed) it went thus with her. At the begining of her trauile, her belly was about the bignes aforeſaid and ſoft: the next day very bigg, but ſoft: not long after very bigg, and hard, as if ſhe had bene indeede with child, and at the poynte of deliuerance: ſometimes alſo ſhe was very gaunt, hauinge her belly leſſe then a womans ordinarily is. Moreover, a ſtirringe or movinge was ſometimes ſeene and felt in very ſtrange and admirable manner, as if theire had bene ſome quicke thinge cauſinge it, but ſo as no ſubſtance could be felt: and this was in ſundrie partes of her body, as about her ſtomake, aboue her breſtes, and in her arme or ſhoulder. And this rare accidēt together with this ſtrange alteration in her belly, from little to great, and from great to little, from ſoft to harde, & from harde to ſoft, was duringe the time of her trauell, which was for 2. or 3. dayes, as I remember. She had the paynes of a woman in trauill: and in danger of death, as many women in trauell: in ſo much as they which were with her deſpayringe of her life, cauſed the bell to be toled for her. In a word, ſhe was in althinges like to a woman in trauell, differing onely heerein from others, in that they bring forth ſomethinge, either liuinge & reaſonable creature, or ſome vntimely birth: but ſhe nothinge at all, neither then nor after: trauell after trauell, and nothinge but trauelinge, and one would haue thought for a childe, for their were all the ſignes and forrunners of a child, and yet behold no childe was brought forth, nor yet any thing elſe. That iſſued from her, which neuer was knowne or heard of to come from any woman, but where a child was either brought or their to be brought into the world: and yet loe no child. Beſides theſe things which ſhe had in common with other weomen, which weomen can tell it is impoſſible to counterfeit, and a ſhame for men to ſay ſo: ſhe had this in ſpeciall and proper to her ſelfe, that lumpes of fleſh came from her, and that which beinge

carried

carried to the Phisition, he said that if it came from nature, it was not possible for her to liue. Heere was a bloudie counterfeitinge, if you knewe all, as the weomen which were at this trauell can tell better then I. VVhiles these thinges, and presently after these thinges were done, she notwithstanding did rise out of her bed, & go vp & downe the house, into the chamber, and neither keept bed nor house for all her traueling: which had cost her it may be her life if this her trauelinge had bene naturall, and not extraordinarie and supernaturall. In her brests also she had sometimes water, and sometimes milke. It was a prittie peece of cunning to convaye now milke now water, into her brestes, and such as fewe weomen can doe the like: and yet this we se is but the least of a many of her saytes. Is not this a strange kinde of traueling, and strange childe sure that this woman went with? It may be it will proue so in the end when this woman shall come to be deliuered of this childe. After all this trauelinge I haue seene this woman with her belly of a bignes somewhat more then ordinarie, and within halfe a quarter of an hovre and lesse, so bigg to my Iudgment and others, as a woman great with child and readie to be deliuered.

As rhe summe of this being examined by the *B.* of *London*: concerning *Mary Cooper*, I sett downe in wrighting, (whereof I read part to the *Bishop* he refusing to heare the rest) affirminge vpon my oath some of the same to be true of my owne knowledg, and that the rest I was crediblie informed and did beleiue to be true: so I offer now to those that be in authoritie to make prose heereof by many witnesses. Yea the *Disc.* himselfe confesseth *she had a swellinge in her body wherby she verily thought her selfe to be with child.* And a little after he produceth *M. Cooper* deposiing thus: *whē Mistres Gray and the rest of her cōpany* (*vz.* the other weomen desired to come to her trauell) *came about me saying and reporting, that I should be deliuered of some monstrous thing,* Heereby it appeareth not onely that *Mary Cooper trauiled*, as is afore said, but also that in the same it went with her very extraordinarilie: wherevpon the weomen their present, looked not that the sayd *Mary* should haue bene deliuered of a childe, but *of some monster*: and trulye no maruell the premisses considered. pag 317.

pag 318.

VVe heare what *M. Cooper* hath counterfeited, & what I haue taught her, if a counterfeite she be. But how did I teach her? For sooth I said vnto her *I doubted she would proue to be possessed: and that Sathan was not content with one in a familie.* This *latter speach* saith the *Discouerer*, (which no wise man will beleiue) *argueth too playnly his cuning packing.* Did euer man reade such ridiculous stuffe as this? Doth it not deserue rather to be hissed at, then answered? Frame the argument *S. H.* Darrell *sayd to* Mary *Cooper, he doubted or thought she was possessed &c.*

therfore

Theirfore he taught Mary Cooper to counterfeite a possession. By the same reason certaine women and others in *Nottingham* which goeinge to *Mary Cooper* sayd, *she would be as evill as her brother was, taught her to counterfeit.* For heereby they ment *she would be possest* as *Somers* was, which is more then that I affirmed. Heerevpon the *Disc.* ascribeth her counterfeitinge partly to them and this speach of theirs: but how sottishly he doth it, and how absurdly he reasoneth here against them and me, let every child iudge. A boy may see that were we deceiued, and *Mary Cooper* not possest, this said speach argueth our simplicitie, but no such iniquitie as the *Disc.* pretendeth: No lesse grosse is this, that *Mary Cooper* and I dwelling in the same towne, and I desiring in my selfe that *Mary Cooper* should counterfeite, and she willinge on her part to performe the same, as the *Disc.* pretendeth, yet dwellinge in the same towne and hauing sundrie times speach together, neither I nor she euer had word of counterfeiting, but onely vsed such speaches as you heare: *which were a cuning proiect (forsooth) to put her in mind of counterfeiting.* Heere was an apt scholler I trow, that need no
pag 315 further instruction in so difficult a matter, then to haue a few sorye wordes (such as you heare) cast forth, which might *put her in minde* on lye of that shee should doe. Her brother was good at learninge his feites, if you will beleiue the *Discouerer,* but she farr surpasseth him. But *Mary Cooper* in the deposition proceedeth.

Discouerer.

Which laughing, I would sometimes haue restrayned, but could not,
pag 316 *by reason of the peoples foolish speaches that were present. This laughing and fleering some would thinke to be but a smale matter: but consider what M. Darrell gathereth of it. I affirmed saith he in Mary Coopers hearing, that her laughing and fleeringe countenance was such as I had seene in others possessed.* Againe, *I haue sayd that her laughter in her fits did proceed from the deuill.*

Darrell

Concerning this *laughing,* and the wordes I spake as touchinge the same, this we must vnderstand: that for certaine weekes when *Mary Cooper* was about her aforesaid *trauelling,* and Sathan most busie about her, she was giuen so to *laughing,* that shee no sooner looked of any body but shee would *laugh* or smile, neither could she abstaine as she said, and no doubt truly. Now I seeing this cõtenance in her sometimes and hearing of it by others, and perceiuing evidẽtly at the same time the worke of Sathan vpon her, & calling to mind the fleeringe countenance and *laughing* not onely of *K. Wright,* but also of 3. of the 7. in *Lancashire,* and withall considering that such an effecte might well proceed from the deuill, who by his nature is giuẽ

to

to all vanitie, and theirfore might well cause such a vaine & light coũtenance: did tell her, that that her *laughing* or smilinge *came no doubt from the deuill*. And this I saide theirby to haue drawne her to haue turned her eye to god, correcting her for her sinne, by the ministerie of Sathan.

Discouerer..

Againe the said Mary Cooper *being thus deemed to be troubled with Sathan, it fell out that besides her sayd greife and weaknes she had also some swellinge in her body, whereby she verily thought her selfe to be with child. And otherwise whatsoeuer she pretended in outward shew, she nether had suffered nor felt as she hath deposed any thing in the world. Against her opinion of being with child,* M. *Darrell opposed himselfe as much as he could.* M. *Darrell (saith she) laboured to bring me from my perswasion of being with child, by often saying, that it was no child, but such a child as god blesse every good body from.* pag 317.

Darrell

I perceiuing this simple woman to be euer looking to nature, & ascribinge in a manner all to nature, *saying still she was with childe she trusted, and she hoped for all this she was with child:* I seeinge her to doe this, as is the manner of vs all almost to looke and gaze onely vpon the meanes, or second cause of our troubles, and to goe no further, and being most sure also that heerein she was greatly deceiued: labored to drawe her from that fond, foolish, and absurd conceit of hers, which kept her from profitinge by that affliction: and indeuouringe this, assured her that she was not with child, and that these thinges came not from nature, but from a supernaturall power, & somthing aboue nature, which was the deuil: either inwardly possessing her, wherunto I rather inclined, yea in a manner wholly: or being without by some externall operation of his. And this I therfore did, that I might theirby the better drawe her to looke from earth to heaven: to god I meane the authour of her affliction, and his extraordinarie hand vpon her, afflictinge her in her body by the ministerye of Sathan, as I tould her: that so she might be the more throughly affected, & humbled vnder that Iudgment, and the Lord so iudginge her. Yf she had proued with childe and brought forth one not long after, then it had shewed some simplicitie in me, but not argued *my teachinge of her to counterfeite*, if such she were, and then if those wordes had bene cast in my teeth, I could lesse haue blamed them. But behold more then a yeare & halfe after she felt somthing stirr within her, & thought she had bene quick with child, as weomẽ call it, she brought nothig forth, nether liuing creature, nor yet vntimely birth. VVas I not then (trow ye) to blame to say as I did? that she was not with child, it is now ma-

nifest, theirin then I said truly, and for that one would thinke I deserued not to be blamed. Yet yow see I am, which puteth me in mind of the prouerbe we haue: truth may be blamed, but it shall neuer be shamed. And what if I should vse the other speach againe: *God blesse every good woman from such a childe?* I thinke their is neuer a good woman in *England,* but if I should say so in her heareinge, would say in her hart, Amen to it: vnderstand me you must conditionally. But this that followeth I desire the reader carefully to obserue.

The *Disc* confesseth that Mary *Cooper* had *greife and weakenes,* also *a swelling in her body,* and alittle before it is said, that at her counterfeite trauell *she was indeede and truly euill at ease, and somewhat weake, wherevpon certaine weomen comming vnto her vz.* to her trauell&c Of *Somers* (in effect) he confesseth, that he *had a disease in his body by*
pag 180. *wading:* Of *Darling* that he *felt indeede at the first some prickings in his*
pag. 295. *legges, and that he vomited, and was somewhat evill at ease* and of Kath. *Wright,* that she *growinge to some weakenes, began to be troubled with a kinde of swelling in her body, occasioned (as since she hath learned) by some*
pag 298. *stoppinge of humours, not vnknowne to diuers weomen.* Heereby it appeareth that all these counterfeites did not all theire feaites but that som of them came from nature: so that nature & craft may seeme to haue conspired and traueled together to bringe forth these counterfeites: yea every of them without exception. VVhat, were they all *sicke and euill at ease, S. H.?* Sure they had not otherwise bene fitte persons to haue made counterfeits off: and belike the better to make semblance of counterfeiting, they were to haue some helpe from nature, which they could not haue from arte. But what might that be which was naturall, and which they could not doe by arte? *a swelling in the body* why, but *William Somers* did counterfeit this *swelling,* as appeareth by pag. 181. and 213. where he telleth vs also ful absurdly how he did the same. The other counterfeits then ned not to haue run to nature for the doinge of this tricke. But if they were all of them *indeed and truly evill at ease,* as the *Disc.* and they themselues say, and that truly: it is strange that they should haue any harte to counterfeite: also that being *sicke* and *weake* they were able to shew forth such strength, and such admirable and manifold faytes, as is manifest they or the deuill did. And this is the sixteneth time the *Discouerer* is convinced by his owne *Discouery.*

Discouerer

pag 318. *When Mistris Graye saith Mary Cooper and therest of her companye came about me, sayinge and reportinge that I should be deliuered of some monstrous thing, I laughed hartely at their folly: and this my laughinge they termed my fite, and would cry out: now Lord blesse her, she is in asore*

fitte

fitt. The which theire foolish wonderinge made me laugh more and more: and the more I laughed they more they cryed: Lord haue mercy vpon her, she is in a strang fitt, besides when I had laughed till my harte was sore at them, because my strength was spent with laughing, then would the whole company of weomen, namely Mistris Gray, and the rest, cry out lord blesse her, lord blesse her, Lord Iesus haue mercy vpon her, now she is in a traunce.

Darrell

VVe haue heard before of *Mary Cooper being with child*, and that after *she* had continued so many weekes in apperance she fell of *trauel ing*, wherevpon diuers neighbour weomen (& among them *Mistres Gray*) being first requested (accordinge to the custome) came to her said *trauel*, and how it went with her theirin very extraordinarily, in so much as they weomen present theirat conceiued *she would haue bene deliuered of some monstrous thing*, as is here confessed. The *Disc.* now telleth vs in the person and deposition of *Mary Cooper*, (which I know he would haue men beleue to be true) that she did nothing *but laugh, and this laughing they termed her fitt*: were not these wise weomen, which seeing a woman onely *laugh*, did theirvpon thinke that she was in trauel, and not onely so, but *imagined that she would be deliuered of some monster*, and theirvpon *cried vnto the lord to haue mercy on her*? Againe it is sayde, that *Mary Cooper was indeed and truly euill at ease*: It is incredible then that beinge *sicke*, she should thus exceede in *laughing*. Surely if *Calphurnius* were aliue of whom the Poet saith, *pleno ridet Calphurnius ore*, and should reade this ridiculous deposition, he would not onely *laugh with open mouth theirat*, but as it is sayd here of *Mary Cooper, laugh till his harte were sore*. Had not the *Disc.* solde himselfe to all impudencie and shameles gaynsaying the truth, would he euer haue affirmed, much lesse published to the world, that *Mary Cooper* did at her *trauaile* whereof we haue harde, nothinge but *laugh*? But as the *Dis.* doth here extenuate or rather make iust nothinge of the rare and greuous effectes, which Sathan wrought vpon the body of *Mary Cooper*, at the time of her supposed *trauaile*, so hath he done the like before (to his vttermost) throughout his *Discouery*: by other as strange and greiuous effectes, which the euil spirites in *Somers, Dar ling*, and *Katherine Wright* sent forth: and this is aboue all thinges to be obserued by the reader, for heerein principally lyeth his deceite. Secondly, as heere he doth this besides impiously, very absurdly and in ridiculous manner, so vsually before. For instance: *Somers* say I did foame excessiuely: it is true quoth the *Disc.* and his deponentes, but it was when he had *blacke lead in his mouth. &c.* pag. 23.

Discouerer

You heare in this depositions some mention of the Iudges, whereupon it is fitte pag. 320. 321.

to remember vnto you, what a very strange and malitious practise was vnder taken, to haue procured the death of a pore woman one Alice Freman, vpon pretence that she was a witch. This Alice Freeman was one of those whom Somers had named for witches, and is alied to M. Freeman an Alderman and Iustice of peace in Nottingham. It is said (but vntruly) by some of M. Darrels frendes, that before the detecting of Alice Freeman for a witch, it was not reported in Nottingham, that Somers was a dissembler, theirby inferring that the offence taken by her detection, was the cause that raysed vp a slaunder for sooth of Somers dissimulation. The practise was, to charge the sayd poore woman Alice Freeman, to haue bewitched to death the child of Mary Cooper: and that she likewise was the cause of the sayde Maries trouble and vexation, as haueing bewitched her in like manner. which conceite being thrust into Mary Coopers head, she was arraigned: M. Darrell was one amongst diuers that gaue in evidence against the woman, grounding himselfe much vpon Somers detecting of her for a witch: & matters were so prosecuted against her, as had not the Iudges in their wisdome discerned somwhat, it is verily thought, the poore woman (being found guiltie by the great enquest) had bene condemned to death.

Darrell

Seeing the *Disc.* will iustifie *Alice* Freeman, and together with her kinsman M. *Freeman* haue her to be a very innocent, & to haue bene without cause through the *mallice* (forsoth) of some accused of *witch crafte*, let vs therfore see what may be sayd concerning her: not that I will charg her with witchcraft, but that we may see, she is not altogether so free from all suspition of witchcraft as the *Disco.* and her kinsman pretend: and that there was iust cause of the proceedinges vsed against her. In the beginning of December 97. presently after the discouerie of this *Alice Freeman* among other persons for a witch, by *Somers* or rather by the deuill vsinge his tongue, she the said *Alice* comming into the house of *Robert Cooper*, father in law to *Somers* and to *Mary Cooper* his sister, some angrie wordes the sayd *Mary* gaue her, callinge her *a witch*. The night following (but how it came to passe I know not) *Mary Cooper* felt a stiring within her belly, as if their were some quicke thinge, her belly swelling (which was sensible to others) and the other greuous vexations wherof we haue heard before growing vpon her by little and little. To this *stirring* M. *Aldridge* hath deposed: *afterwards she grue to be* indifferently *well, and so doth continue: onely she complayneth, that she hath a kind of stirring in her belly*, But if *Alce Freeman* together with her familiar spirit caused *Mary Coopers* strange and fearefull vexations, then it was thought that her mallice did not staye it selfe there, but reached to her onely child, that so shee might be further revenged of her: and herevpon this suspition did arise

pag 1: 2.

rise. About 10 dayes after the former iarre in a faire mone shine eue ninge, *Alice Freeman* went from her owne house to *Robert Cooper* his house. One seeinge her: and maruelinge to see her trudg so fast, that could so ill (beinge a very ougly, old, lame woman,) doe it, followed whott foote after her, and dogged her. VVhen she was come to the a foresaid house, she did not forthwith knocke at the dore, as the manner of well meaning people is: but peepes first at the chinckes of the doore, then went she to the window, and thus she continued playing at bo-peepe a good while, and yet she is no child but a well aged woman. At length she espied the honest man which had followed after her, and then she full mannerlye and honestlie fell a knockinge. Into the house she commeth. *Mary Cooper* had then a litle childe standing at her knee in health and playinge, *Alice Freman* desired to light a candle, but *Robert Cooper* denyed her, and asked her why she came to that house, which of all other was by the *Maior* forbidden her. Away goeth she without lighting her candle, and as she went ouer the threshold, the child which even now was so well and merry, begane to be sicke, and fell a scrighinge and sckreaminge, and so continued for two dayes and then dyed.

Some questions might be heere asked, which if they were fully answered, would remoue some scruple which remayneth stlll in many as, wherefore she went so so hastilie thether, and being come peeped in after that manner? wherefore to light a candle at that house, rather then another? It being the onely house which was by the magistrate forbidden her: there beinge besides so many houses, I know not how many betwixt her house and *Coopers*: *Coopers* house also standinge out of the streete, a good space into the churchyarde. Moreover, to what end she went, to light a candle, & how that contradiction of hers may be salved? To some she sayd, she went with a candle from home, only to light it, and so to returne home: and this her answeare was approued by the magistrates of *Nottingham*, and yet can not be true the premisses cōsidered, besids that which followeth ouerthroweth the same. To others that she had lost pinnes in the churchyard, & would haue lighted her candle at *Coopers* house stāding in the churchyard to haue found some of them, for it is oddes she had not found them all, to sōe other this question being asked her, she answeared she had lost 2d. in the churchyard, and that she desired to find. But it may be he that pursued her, found that which she lost. he would be examined therof: but we must first know, what she lost: whether mony, or pinnes. It is a question also, whether she went of purpose and made haste to lose somthing, that after she might be occupied in seeking that she neuer lost. It would be demaunded also, why being denied to light her can

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rise. About 10 dayes after the former iarre in a faire mone shine euẽninge, *Alice Freeman* went from her owne house to *Robert Cooper* his house. One seeinge her: and maruelinge to see her trudg so fast, that could so ill (beinge a very ougly, old, lame woman,) doe it, followed whott foote after her, and dogged her. VVhen she was come to the aforesaid house, she did not forthwith knocke at the dore, as the manner of well meaning people is: but peepes first at the chinckes of the doore, then went she to the window, and thus she continued playing at bo-peepe a good while, and yet she is no child but a well aged woman. At length she espied the honest man which had followed after her, and then she full mannerlye and honestlie fell a knockinge. Into the house she commeth. *Mary Cooper* had then a litle childe standing at her knee in health and playinge, *Alice Freman* desired to light a candle, but *Robert Cooper* denyed her, and asked her why she came to that house, which of all other was by the *Maior* forbidden her. Away goeth she without lighting her candle, and as she went ouer the threshold, the child which even now was so well and merry, begane to be sicke, and fell a scrighinge and sckreaminge, and so continued for two dayes and then dyed.

Some questions might be heere asked, which if they were fully answered, would remoue some scruple which remayneth still in many as, wherefore she went so so hastilie thether, and being come peeped in after that manner? wherefore to light a candle at that house, rather then another? It being the onely house which was by the magistrate forbidden her: there beinge besides so many houses, I know not how many betwixt her house and *Coopers*: *Coopers* house also standinge out of the streete, a good space into the churchyarde. Moreover, to what end she went, to light a candle, & how that contradiction of hers may be salved? To some she sayd, she went with a candle from home, only to light it, and so to returne home: and this her answeare was approued by the magistrates of *Nottingham*, and yet can not be true the premisses cōsidered, besids that which followeth ouerthroweth the same. To others that she had lost pinnes in the churchyard, & would haue lighted her candle at *Coopers* house stāding in the churchyard to haue found some of them, for it is odds she had not found them all, to sõe other this question being asked her, she answeared she had lost 2d. in the churchyard, and that she desired to find. But it may be he that pursued her, found that which she lost he would be examined therof: but we must first know, what she lost: whether mony, or pinnes. It is a question also, whether she went of purpose and made haste to lose somthing, that after she might be occupied in seeking that she neuer lost. It would be demaunded also, why being denied to light her can

dle there, ſhe went not to another houſe to light it, that ſo ſhe might haue gone a bout the ſeekinge of that whatſoeuer it was ſhe deſired ſo much to finde. Surely either ſhe had loſt nothing, or elſe ſhe grew careles of that ſhe had cared ſo much for newly before: for ſhe went preſently to another houſe, and a little while after home, without returning to the churchyarde.

I might add here another ſuſpitious matter againſt her, concerning one *George Spencer*, by whoſe meanes in al probabillitie as I coulde ſhew, but that I haſte to an end. he was ſo greiuouſly afflicted, that very many were quicklie gathered about him, and longe after continued troubled in his bodye after a ſtraunge and vnnaturall manner. I can tell alſo of a pretie pranck ſhe playd after both theſe ſhe cam on a time into the houſe of a man in *Nottingham* whoſe name I haue forgotten who carrieth *Aquavitæ* vp and down the cuntrie: his wiſe welcumed her with ſome ſhreud wordes: for there be few in *Notting* which loue not her roome better then her company, ſhee claſped her huſband about the neck or backe, and departed, a ſtrange kinde of ſalution. The ſame daye the man went forth with his bottles on his backe when he was gone forwarde about a mile or two in a fayre euen grene ſwerde waye, backwarde fell he and brake his bottles, & there laye all the mans *Aquavitæ*. Back he comes for new bottles & more *aquavitæ*: when he came at the very ſame place again, it fel out with him iuſt as before. If this was long of *Alice. Fremans* imbracinge him, the poore man I dare ſaye had as liue ſhe had ſo kindly imbraced another as him, for the louing ſalutation if I ſay it came from thence, ſcathed him 4. nobles. Home he cometh the ſecond time. & after they two were made freindes he and his bottles eſcaped well. I haue heard of more ſuch like ſtories of *Alice Freman*, as of one which falling out with her as ſhe was at meate, had lyke to haue bene choaked, & continued handled in that ſtrange manner in her throate, as I neuer hearde of the like before, and that for the ſpace of 5. howres or there abouts: euen vntill *Alice* and ſhee were made cater-couſins, and then loe ſhe was as wel as might be. and this was as it is ſaide and ſome other of this kinde, before *Somers* ſaide *ſhe had a catt*.

Theſe things moued ſome to ſuſpect *Alice Freman* of *witchcraft*, and though not all yet parte of this was *given in euidence againſt her*: & not *Somers detecting of her for a witch*, whereof there was no ſpeach before the Iudge and being done by the lying ſpirit was theirfore to be held for falſe & ſlaunderous, or at leſt to be ſuſpected, except evidēt proofe thereof might be had from men. And heereof had M *Freman* her kinſman well conſidered, he would neuer haue laboured ſo much by himſelfe and his frendes, I meane his fellowe Commiſſioners, to

haue

haue proued *Somers* a counterfeite, therby to recouer (as he thought) the good name of his kinswoman: Seeing the suspition of her witchcrafte relyed not at all of *Somers detecting her for a witch*, but of matters of fact to be proued againſt her: and that were *Somers* a counterfeite, which he hath thirsted so much after, the same woulde not free her from the said suspition. The *Disc.* parenthesis vz. *but vntruly*, is vntrue *my frendes* said very true, if we vnderstand them of the time after *Somers* dispossession, as they (no doubt) meant. It is well knowne to the inhabitantes of Nott, *that before the detecting of Alice Freman for a witch, Somers was not reported in Not. to be a dissembler*: nether produceth the *Disco.* any thinge to the contrary: onely himselfe saith the contrary: whose testimonie I thinke no man will regard. But to returne againe vnto *Mary Cooper*, the *Disc.* proceedeth.

Discouerer.

M. Aldridge deposeth thus. *Afterwardes she grew to be indifferently well, and so doth continue: onely she complayneth, that she hath a kinde of stirring in her belly:* (whereunto the *Disco.* addeth) *and is not otherwise troubled, then it happeneth out vpon occasion with other weomen,* pag 322.

Darrell

It is first to be obserued, that parte of M. *Aldridge* deposition is wantinge: *afterwardes she grew well*: these wordes must neades haue relation to some before, wherein something was said concerning her *evilnes*, and for the confirmation of that I haue to that end before deliuered: but the *Disc.* thought good to smother all that, as makeinge not for him, but against him: and this is vsuall with him. 2. It is deposed that she hath *a stirring in her belly*, (according to that I haue before affirmed) and confessed. that she is *troubled as other women are vpon occasion:* then sure there was somethinge besides her *laughing*, which so affected the women met at her aforesaide trauaile.

Discouerer. pag 323.

The authour of the Breife Narration writeth in this sorte: what goodly stuffe they (meaninge the *Discouerer* and his fellow Commissioners) *haue returned, time and mallice will make knowne vnto vs. The stuffe such as it is (vile indeed) his Maistershippe may be pleased now to peruse: and theirby reape some profite, if he read it with no greater mallice then it was written.*

Darrell.

The *Narrator* (I dare saye) was neither Prophet nor the sonne of a Prophet, and yet herein he did foretel that which after cam to passe The *stuffe* that S. *Harsnet* and his fellowe commissioners haue *returned* him selfe confesseth is *vile indede* and sure so it is, yea as *vile* I am perswaded, as euer was *returned* since *England* was a nation, for what

is that *stuffe* but an heape of false, foolish, ridiculus, and absurde thinges witnessed vpon the oathes of men, some few depositions excepted. But is this all that doth make this *stuffe vile*? no hereby it is made more *vile*, in that this *vile stuffe* was compassed by the cunning perswasions, and threates of the commissioners. men for the present and this acte in authoritie, and such as shold rather haue done their indeuours to haue preserued then drawen the deponents to periurye. But is here all? no the *stuffe returned* and publyshed to the worlde is made more vile by the *Discouerer*, his additions, detractions, and alterations: being therby made farr worse then at the first it was delyuered. But is this all that maketh this *stuffe vile*? no no: all this *stuffe* hath bene compassed and produced not against man, but against the Lorde himselfe: not (indeede) to finde out any *counterfeiting and teachinge to counterfeite* whereof there is no more question or doubt to be made, then whether it be daye light at noone in the fayrest sunshine daye in somer: but to obscure the workes of god, and to keepe his people from beleuing them to be such: because they were brought to passe by such as the *Discouerer* despiseth and hateth, and woulde faine haue al men to hate and despise. And this is it that maketh this *stuffe* out of measure *vile*, execrable, and abominable in the sight of god, and therefore ought so to be reputed of all his people. Yea if we the inhabitantes of *England* be the lords people or inheritance as we professe: we can not but so account hereof, & will therfore by al good meanes accordinge to our places further thire punishment: and our vice Godes, which are here on earth in Gods steade, will take vengance of these traitors & rebels against God, for this vnspeakable dishonor done to him, and this treason or rebellion of theires, in takinge parte with sathan his enemie, (the God and prince of this worlde, who in some extraordinary manner is risen vp against these workes of God) against the Lorde himselfe. Yf it be said by some in authoritie, that if it may be made to appeare that these thinges are true, they will not endure them, but seuerely pvnnish these commissioners: I in all humillitie offer to make profe of these thinges, and generally of whatsoeuer I haue set downe in this my *Apollogie* or defence of the workes of God, and of my selfe: and if herein I fayle I refuse no punishment. In the meane season it is to be remembred, whereof these worthy commissioners examined such as were by them deposed: surely for the most parte of such thinges as might serue to proue theire foolish, absurd and ridiculus *circumstances*: and to this end vsualy they deposed them concerning the speaches that I should vtter *in the hearing* (forsooth) *or presence of Som*. And how long before should I haue spoken these thinges? aboute a yeare: yea some of them about 14. yeares then past. were not here good memories that could remem-

I doe not say of every perticular becau e it may be some witness es will fayle to witnes that thei know to be true & haue formerly confessed.

ber the very wordes they hearde so long before, speciallie the same little or nothing concerning them, and being not worthy the remembring: yea the iust time when they were spoken, and that so perfectly as they nede not to vse this clause *so far as they remember* or other to this effect. One would thinke it had bene fitter men should haue bene examined concerning the actions of *Som.* then of my speaches, and of the strange and extraordinarie thinges they had seene in him: if happely they had sene any, as the 12. first commissioners did: for thereby only it would be made manifest and out of controuersie by the oathes of men, whether *Som.* had counterfeyted or no. If it be obiected that here of they did depose such as were examined by the 12 Commissioners: I answere and confesse that they did so indeed by diuers of them: but the *Disc.* hath kept back and buried all that some of them affirmed the seconde time vpon their oathes, and in a manner all that the rest then deposed, as is made manifest by my answere to the 8. *chapter* of the 3. *booke*. so that the cause is not bettered thereby, only the *Disc* is made the more sinfull.

In the masse of depositions I thinke we scarsly haue six times this worde or any to this effect.

Concerninge the depositions published to the worlde vnder my name, this is it we must knowe: that howsoeuer for the substance of them they be mine, yet many of them as they be produced by the *Disc.* are not mine: some he hath fathered vpon me, I hauing deposed no such thinge, nor yet neuer bene examined thereof: others he hath corrupted, somtimes adding, somtimes omitting or keeping back that which is very materiall: and by this his corrupt dealinge with my depositions on the one syde and the like with the depositions of his owne deponents on the other syde, he maketh greate shewe to the world of periurie where none is. Now this periury he meaneth to me: for why I am but one, and the *Disc.* produceth ordinarily 3. or 4. or more deposing the contrary. And are not diuers to be beleued before one? I answer, not alwayes and in all cases. Against *Paul Ananias* the high preist with the Elders and *Tertullus*, and I know not howe many Iewes besides witnessed before the iudgment seate, and would no doubt haue deposed, that he was a *pestilent fellow, and a mouer of sedition*, the cōtrary only *Paul* a pore prisoner affirmed: & yet the truth was with this sole man. Euen so it may be (and I would be sorrie it were not) in this our present case. And here it is not to be forgotten that my selfe being first deposed, *S. Harsnet* went down with his commission after, his intergatories being framed according to the things I had formerlie deposed: and there endeuoured by threats and otherwise to drawe many of those which came before him and his fellowe commissioners to depose the contrary to that I had formerly deposed, (that so he might make me hatfull to the world, because I was (for

wher I deposed doubtfully with these wordes *as I beleiue*, as *I remember*, or other to this effect, which vsually I did, the *Discouerer* wher he pleaseth produceth me deposing certainly: & where I precisely deposed, there he somtimes bringeth me in deposinge doubtfully, insetting, *as I beleiue*.

actes 24.1.

ſooth)ſo notorious a periured perſon)to the great greife(alas)of the poore ſoules and trouble of theire conſciences, the moſt of them not ſo much depoſinge willingly that which they knew to be true, as what the *Diſc*.againſt their willes would haue them to depoſe, & perſwaded to be true, ſaying, I truſt, *Darrell himſelfe hath confeſſed it vpon his oath &c.* when I had depoſed otherwiſe, and that the ſame were falſe, as my ſelfe doe aſſuredly knowe, and am able and offer to make direct profe theirof by ſome of there depoſitions, and of many of them could by the power of reaſon ſhew the ſame, and would but for breuitie ſake.

The *Diſc*. telleth vs, that the reader ſhall *reape ſome profit* by his *Diſcouerer, if heread it with no greater mallice then it was written.*

The *profit* is in ſtead of glorifiyng God for the greate workes he hath wrought, and making that right and holy vſe of his works wherof at large we haue heard elſwhere, to receiue an evill name & falſe and vile report of the ſame: and to iuſtifie the wicked, and condemne the righteous, which is an abomination before the Lord. And looke what reward is due to him that ſendeth forth ſuch curſed *fruite*, that may the *Diſcouerer* expecte and in iuſtice is to receiue at the handes of the chriſtian Magiſtrate, for all the paynes he hath taken. For doth not nature it ſelfe teach vs that the labourer is worthy of his hire? and reaſon this, that the hire or reward ſhould be proportionable to the labour or paynes man taketh? VVhether this corrupt and worſe then rotten *ſtuffe*, and whether *S. H. Diſcouery* detected now (I truſt)to be a very ſinfull, ſhamfull, ſlaunderous, and lying treatiſe, came from charitie as the *Diſcouerer* pretẽdeth, or from *mallice* which he denieth, as it belongeth to god the ſearcher of the hartes to iudge, ſo it is no hard thinge for man to coniecture. For as out of the abundance of the hart the mouth ſpeaketh, ſo the hand writeth.

Diſcouerer pag. 114. *Howbeit peraduenture, when he hath better conſidered the contentes of this treatiſe, he wil not be ſo peremtorie. Otherwiſe he hath here matter ſufficient to ſhew his ſkill in for the iuſtification of it.*

Darrell

As in theſe wordes the *Diſcouerer* very valiantly challengeth the *Narrator*, ſo pag. 58. doth he challeng me likwiſe, ſaying after his ſcoffinge manner, *that* I *will peradventure be better prouided hereafter: and that it were conveniẽt alſo that* I *furniſhed my ſelfe with ſome better profs.* This chalenge conſidered there is ſmale cauſe why any ſhould be offended with me for anſwering the *Diſcouerie*, and producing the beſt *proofes* I haue, for the prouinge *that William Somers, the 7. in Lancaſhire, Thomas Darling, and Katherine Wright were indeed poſſeſſed with deuils, and diſpoſſeſſed of them, and did not counterfeit the ſame,* as is vntru-

ly

ly affirmed by the *Discouerer*, & some others. And if it be so that here in I haue deliuered the truth, as I trust it is manifest by this and my o ther treatise, me thinketh no christian should be displeased therwith, but rather reioyce in this publishing & manifestation of these workes of god, and remouing of the blocke that lyeth im the way, hindering the Lordes people from magnifiyng of him for them, and profitinge by them. Can the child of God be offended with that which tendeth to the prayse and glorie of God his father? or the louer of the truth, with the contendinge for the truth, and conviction of the falshood? Haue I committed any thinge herein but that which in dewtie I did owe vnto God, and could not without sinne haue left vnperformed? The Prophet *Ieremiah* complayneth that the people in his time *had no courage for the truth*. Had not I bene guiltie of this sinne, and had not this reprofe reached it selfe to me, if base and vile man publiklye defacing the truth and workes of God, I should not as publikly haue maintayned the same, and shewed some *courage for the truth*, beinge a principall witnes of these workes, and called also to suffer for them? If *S.H.* had published a slaunderous and reprochfull booke against me, meerly concerning my owne person, and not against the Lord also, as this his *Discouery* concerning my *teaching to counterfeit* is, I could haue bene contented in silence to haue passed by it: and yet a good name is a pretious thinge, *aboue siluer and gould*, and such as one would be loth to lose, or suffer to be taken from him: but to see S. *H.* slaunder and bringe vp an euill name of the workes of God, and spread the same farr and neare: and for feare of punishment, or desire of libertie, or other carnall respect, not to gaynsay *S·H.* and to *iustifie* the works of God against him and all gainsayers, was a poynt of great cowardlines, and ill beseeminge the souldier of Iesus Christ: and indeed to feare man, more then God. Such *fearefull* ones *shall haue their parte in the lake which burneth with fire and brimston, which is the second death.*

Ier. 9. 3.

Pro. 22, 1.

2 Tim. 2. 3.
Reu. 21. 8.

The scope and drift of all that hath bene saide concerninge both the cause and my selfe is, that the mouthes of all men being stopped, and the worke of God beinge acknowledged: The Lord may haue his glorie and prayse, and man receiue his profite theirby. Secondly, that mine owne innocency and fellow prisonners appearinge, we may not only (being restored to our ministerie and people,) obtayne liber tie for our bodyes, but also for our tongues: & they which haue caused all this sturr in our church, and vniust molestations vnto vs, and in vs, beinge ministers to the congregations we belonge, and raysed vp this vile slaunder of the great and rare worke of God, and since sweat ed to vphold and maintaine it beinge on foot, and theirin fought against God and his glorie, and the good of his people may be inquir-

ed

inquired after: and being found out delt with as the enimies of God and his church, and receiue theire iust recompence of rewarde. The goodnes of the cause, the intollerable iniurie done to vs the seruants and imbassadors of the Lord of hostes, cry a loud and shirll vnto the sonnes of men, I meane the honorable and in high place and authoritie, for a speadie execution theirof. The lawes also of our land and the authoritie which from her most excellent Maiestie is deriued to such, call for no lesse. Our trust theirfore and most humble supplication to our mortall Gods is: that they would tender the cause of the immortall God. Yea be now zealous if euer, ye Princes & Iudges of the earth, and suffer not Gods cause to be thus dishonored & troden vnder the feete of men. Remember and forget not this saying of the Lord I beseech you, *them that honor me I will honor, & they that despise me shall be despised.* If then you our nobles and honorable personags desire to be right honorable indeed, be you carefull to honor the Lord, in takinge parte & mayntaining this cause & worke of his.

1. Sam, 2. 30.

And thus hauinge ended my speach to man, I convert my speach to thee Lord, who alone and best knowest all things, and into thy bosome as my best yea my onely beloued I make my mone, and poure out my complaint day and night. If I be giltie of that which is layd to my charge: If I haue confederated with *Somers, Darling, Katherine Wright*, or *Mary Cooper*: If euer I sett eye of them to my knowledge, or any of them before they were possessed, as I conceiue of their case: then let me not onely be made a laughing stocke, and by-word vnto all men, as of late I haue bene vnto manye, and this acte of mine registred to my perpetuall infamie: but rase thou Lord my name also out of the booke of life, and giue me my portion with hipocrites. But if it be otherwise and according to that I haue sayd, then let the righteousnes of the iust deliuer him, accordinge to thy promis. Arise o Lord, mayntaine thy owne cause, cleare the worke thou haste done by thy owne finger. A wake also and stand vp I beseech thee for my defence. Thou haste called me out and sett me on this worke, and gratiously directed and assisted me theirin: thou hast opened the eye of my vnderstanding to see into this truth, and hast not forsaken me: goe a long still I praye thee with me my Lord and God, and neuer leaue the pursuite of thy owne worke, and defence of vs thy seruants vntill the truth herein be manifest. So shall the congregation of the people compasse thee about: for their sakes therfore and that their ioye and thanksgiuing may abound, rebuke thou Sathan, and cause the Magistrates to rebuke the sonnes of men.

Mary Cooper excepted.

prou. 11. 6.

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The contentes of the First Booke, Answered.

The number of such persons as are saide to haue bene dispossessed by M. Darrels meanes. Chap. 1. pag. 8

The occasion why M. Darrels dealinge with Somers was called into question at Lambeth. Chap. 2. pag. 13.

How M. Darrels freindes haue sett out the pretended dispossessinge of VVilliam Somers Chap. 3. pag. 19.

How M. Darrell is made a fitter instrument to cast out deuils then many other. Chap. 4. pag. 26.

How M. Darrell knew VVilliam Somers and the rest to be possessed. Chap. 5. pag. 34.

Of M. Darrels knowledge, who sent the deuill into Somers, and the rest. Chap. 6. pag. 36.

Of the causes pretended, why men are possessed. Chap. 7. pag. 38.

Of the meanes alledged by M. Darrell and others, whereby men are dispossessed. Chap. 8. pag. 41.

Of the signes whereby M. Darrell and others, doe discerne (as they say) when Sathan is expelled Chap. 9. pag 51.

Of M. Darrell & M. Mores conceite, that Sathan beinge cast out of one, doth presently after seeke to repossesse him. Chap. 10 pag 57.

How those that toke vpon them to cast out deuils, do get themselues worke, & of their deuises to couer their lewdnes. Chap. 11. pag. 61.

The Contentes of the Second Booke Answeared.

Of M. Darrels intercourse with Somers by startes at Ashby, from about the yeare 1592. vntill 1597. for his instruction how to dissemble himselfe to be possessed. Chap. 1. pag 66.

Of M. Darrels priuat directions to Somers, whilest he was at Nottingham with him, how he should from time to time behaue himselfe in his counterfeiting. Chap. pag 92.

Of M. Darrels instructing of Somers by seeking to others in his hearing, those thinges which he meant that he should practise from the 5. of Nouem. when he came vnto him, vntil the seauenth of the same, being the day of his pretended dispossession. Cha. 3. pag 92.

Of M. Darrels cuning instructing of Somers, dy speaking to others in his hearing of Sathans seeking to repossesse him, and of the acting of certaine trickes vnder a couerlet, from the seauenth of Nouember, vntill about the xxi. of the same. Chap 4. pag 98.

Of M. Darrels cunning instructing of Somers, by speaking to others in his hearing such thinges, as he ment he should practise in the detecting of witches, from about the xxi. of Nouember, vntil about the vii. of December. Chap. 5. pag. 107.

Of M. Darrels course, from about the vii. of Decem. vntil the xiiii of Ianuarie, whilest So. refused to dissemble any lōger C. 6. pa 111.

How Somers about the xiiii. of Ianuarie fell againe to the acting of certaine fits, wherin he continued at times, til about the xxiiii of Febuarie, & how M. Dar. preteded that he was repossessed C. 7. p. 112.

The contentes of the Third Booke, Answeared.

How Somers confessed his dissimulation at S. Johns in Nottingham, as soone as he was out of M. Darrels disposition Chap. 1. pag 120.
How M. Darrell dealt with Somers, for the reuocation of his said cōfession, that he had dissembled. Chap. 2. pag. 123.
How M. Darrell deuised two or three shifts to haue avoided Somers confession that he had dissembled Chap. 3. pag. 124.
How M. Darrell & his frends to discredit Somers confession did falsly report, that he was induced theirvnto by promisses, threatings, & inchantments Chap. 4. pag 126.
Of M. Darrels ridiculous pretence, that Somers was induced by the deuill in forme of a blacke dogge & an Asse, to say he had dissembled Chap: 5 pag 130.
How M. Darrell hath falsly affirmed, that VV, Somers was induced to say he had dissembled, for feare of hanging: wheras he falling into his fits before the Commissioners at Nottingham, (vpon a former compact) the feare of hanginge was one of the cheifest causes, that he then affirmed, that he had not dissembled Chap. 6. pag 131.
How Somers was perswaded by threatninges, and promisses to haue continued his dissimulation, after he had bene before the commissioners at Nottingham, vntill M Darrell might againe dispossesse him Chap. 7. pag 141.
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